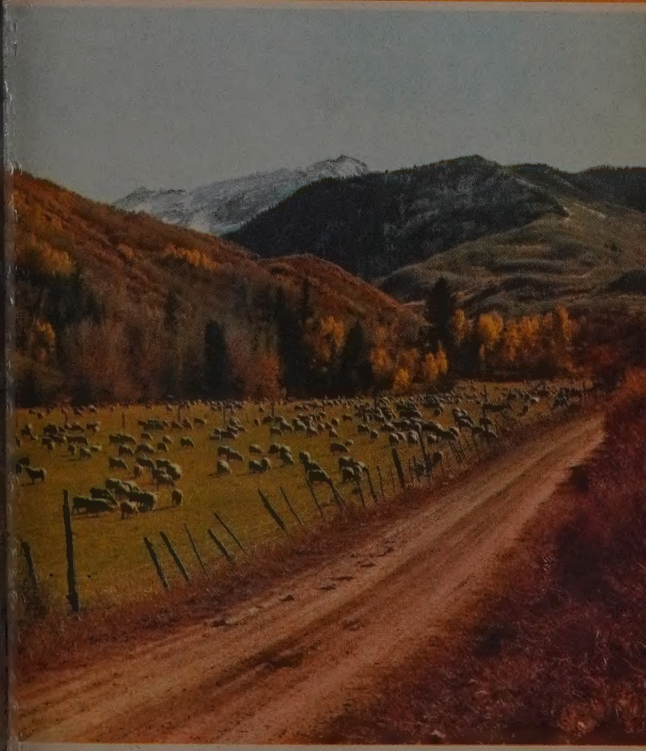
OCTOBER 1951
THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS
15 CENTS

UNITY



"I Shall Not Want"

CONTENTS

The Sevenfold Cleansing, *Charles Fillmore* - - 1
Balance of Power, *Adelaide Hensley* - - - - - 9
The Other Cheek, *Leslie E. Dunkin* - - - - - 16
Christ Seed, *Clara Belle Wertz* - - - - - - 20
The Everlasting Arms, *Ruth Barrick Golden* - - 25
An Assurance of Health, *Charles H. Mattern* - - 31
When the Answer Is No, *Helen Wade* - - - 39
The Whole Truth, *Worral G. Sonastine* - - - 42
I Meet My God in Silent Prayer, *Charles Fillmore* - 48
Charles and Myrtle Fillmore Bridge Dedicated - 52
Heir to the Kingdom, *Emma S. Johnson* - - - 56
Sunday Lessons - - - - - - - - - - 59

Cover—Snowmass Valley, Colo., by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from October 20 to November 19

Illumination: The glory of the Lord is awakened within me, and I walk in the path of light.

Healing: The joy of the Lord is a well-spring within me, and I am aglow with radiant health.

Prosperity: I joyously accept the riches of God, prepared for me from the foundation of the world. I am prospered in all ways.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 115 OCTOBER, 1951 NUMBER 4

The Sevenfold Cleansing

from the writings of

CHARLES FILLMORE

THE FIFTH CHAPTER of II Kings relates the healing of Naaman by Elisha. Naaman was the captain of the hosts of Syria, but he was a leper. The Syrians had brought away captive out of the land of Israel a little maiden, who waited on Naaman's wife. She said to her mistress, "Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy."

The incident was told to the king of Syria and he sent a letter, with presents of silver, gold, and raiment, to the king of Israel, requesting that he heal his general, Naaman. When the king of Israel read the letter he rent his clothes and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

When Elisha heard of it he sent word, "Let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near and spoke to him and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he said to thee, Wash, and be clean?"

Then he went down and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like the flesh of a little child, and he was clean.

This demonstration of spiritual healing doubtless took place just as related, and again and again it has been a source of encouragement to those who have believed in the healing power of God. But to all who read Scripture in the Spirit this narrative is a mine rich in clues that point to methods of healing for all men who can discern and use the

law set into action by Elisha.

Elisha is often referred to by the Bible commentators as a forerunner of Jesus. His marvelous works are easily recognized as proceeding from the same Spirit that inspired Jesus, and his gentleness and simplicity are paralleled only by the Master.

It is not difficult to see in Elisha an incarnation of the Christ, and he was in a certain degree God manifest. Jesus was a fuller manifestation of the same Spirit.

If we admit that Elisha is a type of Christ—that is, of Jehovah or supreme I AM of man—we should admit with equal readiness that the other characters in the narrative are types of various powers or traits common to all men.

Starting with a certain understanding of man in the three departments of his being, spirit, soul, and body, we discern Naaman to represent the will, Syria the intellect, the king of Israel the ruling lawgiver in the domain of spiritual thought, and the king of Syria the same ruling power in the domain of intellectual thought. The "little maid" is representative of a rudimentary intuition that has been captured by the intellect and is being made to serve its ends. The river Jordan represents the life current flowing into man's subconscious nature from the one great life. This "river of life" is the source of the natural healing impulse that constantly reconstructs and restores the organism.

The will through its conquests in the sense world has gained the applause of men and is called "great," "honorable," "mighty." This exaltation of will stimulates the personal ego until it ignores any

power higher than itself. This supreme egotism stops the flow of spiritual life in the organism and body atrophy sets in. Pride and ambition cut the invisible channels that connect soul and body with the great river of life. The blood then loses its elixir and the flesh its healthy glow; decay of skin follows and the man becomes a leper.

The only remedy for the starved body is the relinquishment by the will of its haughty assumption of dominion. No new life can flow in until the will unclamps its affirmations of supremacy. All men and women belong to the Naaman family, and no one is wholly exempt from the limitations of personal will until he has said with Jesus Christ meekness, "Not my will, but thine, be done."

Intuition, symbolized by the little Israelite maid, points the way to the representative of Jehovah, who dwells in Samaria. Personal will loves to make display of worldly possessions and goes to the simple, unpretentious Elisha with a great retinue of servants, horses, chariots, besides presents of silver, gold, and rich raiment. He expects the prophet to call upon his God, wave his hands over the place, and make a great display in the healing. But the gentle prophet tells him in his simple way to bathe in the Jordan seven times. Naaman is wroth at being told to do so slight a thing, when he had come so far at so great an outlay. He had expected the prophet to recognize his exalted position and give him special attention. To do so puerile a thing as to bathe in so insignificant a stream as the Jordan filled him with indignation.

Teachers of Truth are constantly having to meet

this egotism of personal will in their students. The intellectual methods of gaining knowledge are so ponderous, so many books have to be studied and so many things memorized, that the simple methods of Truth are considered childish. In modern medical science a paralytic would be dosed, serumed, X-rayed, and what not. Jesus healed such a case by simply saying, "Son, be of good cheer; thy sins are forgiven."

Jesus said He accomplished this through the faith of those who brought the sick man to Him. There must be faith action before the forces that restore the life to the organism can be set into operation. The laborious methods of *materia medica* are all for the purpose of stimulating the healing forces of nature. Nature is the servant of mind, and when lawful thoughts are enthroned in consciousness, nature restores the natural harmony existing between Spirit, soul, and body. When one understands the use of right thoughts and words, this is so easily accomplished that the intellectual man is nonplused and shakes his head with incredulity, or goes away like Naaman, wroth at the seemingly crude and unheard-of healing method. However Naaman's servants prevailed upon him to give Elisha's remedy a trial, and when he had bathed in the Jordan seven times, "his flesh came again like unto the flesh of a little child, and he was clean."

The first step in all spiritual healing is faith and the next is receptivity. Where the pride and fullness of intellect is dominant there is little opportunity for the subconscious stream of life to do its

cleansing work. The proud Naaman must first be humbled before he can be healed, and the proud flesh must be taken out of his heart before the proud flesh can be cured in his body.

Elisha apparently took no part in the healing, simply directing Naaman to bathe in the Jordan seven times. But there was a deep undercurrent of Spirit power at work in Elisha. He represented the higher self of the Naaman consciousness which had been quickened. Jesus referred to this in Luke 4:27: "There were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Elisha told Naaman to bathe in the Jordan seven times. Seven is a cardinal numeral and in ancient times was regarded as having mystical significance, that is, as symbolizing perfection, besides being loosely used for any indefinite considerable number much as twenty or a hundred is used now. Peter used it in this sense when he said, "How oft shall my brother sin against me, and I forgive him? until seven times seven?" Jesus replied, "Until seventy times seven."

Seven is so universally used as a mystical number that there must be some reason for this in the fundamental arrangement of the natural world. In Solomon's temple was the seven-branched candlestick. We know that this temple represented the body of man, and the seven lights were symbols of seven centers in the organism, through which intelligence is expressed. Everybody knows five of these centers: seeing, hearing, tasting, smelling, feeling. There are two in addition to these, which w

may call intuition and telepathy. The solar plexus is the organ of intuition and the brain the organ of telepathy.

All these centers of light have been dimmed by sin. Hence sin has also been given a sevenfold classification, viz, pride, anger, lust, covetousness, envy, gluttony, sloth. The great purifying river of life must wash away these sins and their leprosy in the body. To bring this to pass man must deny in sevenfold measure the darkness of error and affirm the inner light and life. These sevenfold washings followed by positive affirmations are to be repeated until the whole body is redeemed.

The eyes represent the discerning capacity of the mind.

My eyes are no longer darkened by thoughts of deception, concealment, or lust. The cleansing life and light of Spirit makes pure and clean these eyes, and through the all-seeing Mind I have spiritual vision.

The ears represent the receptive capacity of the mind.

My ears are no longer stopped by the sensitiveness and willfullness of the little self. I am no longer bound by personality. I now bathe in the great ocean of life, and I am free in boundless Spirit. I hear the voice of Truth only and rejoice.

The nose represents the initiative capacity of the mind.

The cleansing life of Spirit frees my mind of all thoughts of fear, timidity, and incapacity. I am bold, free, courageous Spirit, and I can do all things through Christ.

The tongue represents the power faculty of the mind.

Sense appetite no longer dams the free flow of spiritual power in me. The cleansing life of Spirit quickens and cleanses my taste, and I eat and drink only what my body requires under divine law.

Feeling represents the loving capacity of the mind.

I am no longer in bondage to the thought that sensation is in matter. The cleansing life of Spirit dissolves all fleshly lust for sense pleasure. I am Spirit and I desire the clean, pure currents of life to flow through every part of my body, so that all may be made clean.

Intuition is the natural knowing capacity of the mind.

The cleansing life of Spirit purifies my heart, and I trust the "still small voice" within me.

Telepathy is thought interchange.

The cleansing life of Spirit clears my mind of ignorance and materiality, and I see the activity of ideas and understand their import independently of human language. As God gave Daniel "knowledge and skill in all learning and wisdom: and . . . understanding in all visions and dreams," so He gives me and all His children the original ideas of His great Mind to use as we will.

Fame comes only when deserved, and then is as inevitable as destiny, for it is destiny.—LONGFELLOW

Balance of Power

ADELAIDE HENSLEY

The past cannot be changed;
The future is still in your power.

POWER IS BACK of all activity—power of one kind or another. And who among us is not struggling toward some heart's desire and lacks the proper power to reach a high place that would satisfy that desire? We often blame environment for our failures or perhaps we feel that some quirk of circumstance blocks our progress. But seldom do we know the real reason for our failure to realize an ambition. It may come as a shock to some of us to learn that we have allowed the balance of power to shift to the wrong side by our scattered and undisciplined thinking.

While we cannot change the past, we can dismiss it yet retain the lessons that circumstances and events of the past have taught us. Today is the time to take a firm stand and know that failure is not necessary. Somewhere back there, at some crossroads of our thinking, we took a detour; we forgot that "power belongeth unto God" and we hoped to find it in material things.

There is a tendency in the race consciousness to misinterpret the admonition of our Lord to live one day at a time, that we console ourself with the thought that tomorrow has nothing to do with today. The real meaning of this admonition, of course, is to live nobly, truly, lovingly, kindly, one day (this

day) at a time, and thus build powerful resistance to evil and its aftermath. If we indulge in careless thinking today, we blind ourselves to Truth if we do not expect to reap a poor harvest from such thinking. Therefore, today is the day we must get back on the right road to success. And that means to keep our thoughts right every minute—not once in a while.

What millionaire ever just hoped to earn a million dollars and then sat wishing for it; dividing his thoughts between the accomplishment and trivia? Every man who has done great things, whether they be good or bad, has kept his eye single. He thought about what he was doing all through his waking hours. He dreamed of heart's desire and he bent every effort in that direction. By so doing he kept the balance of power on the right side of his project.

In order to put and keep the balance of power on the right side, we must decide what we want and never forget for a moment what Jesus told His disciples: "All power is given unto me in heaven and in earth," and He added that we who were to come after Him could do all that He did and more. But we cannot do this without mental discipline; not until we can keep our mind wholly and entirely with God (the one source of power), and not ever have to say "Get thee behind me, Satan." For when we have attained the power to do as Jesus did and more, we shall not be thinking in a realm where Satan is to be found. Therefore, we must remember that back of every act there is a thought and that thought is producing something, either

desirable or otherwise, and some of our scattered thoughts keep the balance of power on a precarious slant.

If we put in our order for a million dollars, there is no reason why we should not have it if our desire for that million is strong enough. But, remember that in Paul's First Epistle to Timothy he said: "The love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." Now, I am sure that Paul did not mean that money in itself is evil, but the thoughts of greed and avarice that so often accompany the getting of money keep the balance of power on the wrong side. So in thinking about, and working for, a million dollars, we had better think of the good that could be done with a million dollars and how it could be used to serve humanity, lest the jealousy and the involvements that it could cause become a Frankenstein and destroy us.

One of the most successful women I know works with investments as a career. She is a woman who has great faith in good deeds. She feels that each of us should be an instrument of God to make the world a better place to live in. She knows God's plan is perfect and she tries to live by faith in His laws. So before becoming a stockholder in any company she investigates the officials to see if they have a reputation for honesty, integrity, and good management. Then, if the firm is producing some commodity that she considers important to human welfare, she invests. However, no matter how great the return promised on her money she will not lend

it for the production of something that she feels is harmful to mankind. She feels that all money should work for the good of people and she is happy in the thought that she is not only receiving her share of the profits, but that her funds are working to supply the needs of the world in general. To my knowledge she never has lost any money on investments, and the quality of faith she has built up in God's plan keeps the balance of power on the right side.

Our great problem today seems to be our lack of constant faith in ourself and in our ability to accept the good that God holds ready for us to enjoy. There is a trend in race consciousness to seek an easy life, and that is the surest way to put the balance of power on the wrong side, and to further weaken our faith in our ability to share in God's limitless abundance. The few outstanding persons who are strong enough and determined enough to keep the faith and to work with that faith prove that power can be kept on the right side.

Concrete examples usually clarify ideas. Two young women of my acquaintance, both in their mid-twenties, both children of God, tip the scales in opposite directions. One has a very good education. She has worked hard for her degrees and she has earned all that she has. But she is critical of so many things and so many persons that her unhappiness and her fears are pictured in her young face and they undermine her health. Somewhere along the line, she forgot the power of God's love. She got what she ordered (God always fills orders that are earnestly desired and worked for

but she forgot to put in love and kindness. Therefore, her life lacks fine flavor, and she is an unhappy young woman.

The other young woman has made a habit of blessing everything she sees. She is not so well educated; her background is not so stable, but she will not criticize. When things seem adverse, she blesses the incident or the occasion or the circumstance or the person, as the case may be. She knows that all that happens can be for good if only we will be calm enough to understand the lesson that each experience can teach us. Even when she visits an intimate friend and uses the knocker at the door she blesses the donor (whom she does not know) for the gift to her friend. She has formed such a habit of blessing instead of criticizing that she is beloved by all who know her. Her goal is a spiritual one and there is no doubt that she will reach it, for she keeps her eye single to Truth and God where evil and error do not exist.

Good thoughts and good deeds are as far reaching as the ripples from a pebble that is tossed into a pool of water. When we are kind and helpful to one person, there is no telling how much good may be done in our behalf in days to come. When they like us and speak well of us, people send out good thoughts that precede helpful actions. If we spread love and kindness wherever we go, we are bound to reap a harvest of benefits from many sources, for the balance of power is controlled primarily by our own thoughts and behavior.

Charles Fillmore used to remind us often that we must constantly be on guard against the race

thoughts that are negative and carry power to produce illness, poverty, fear, and other sins. Such thoughts put the balance of power on the wrong side, and our most important job in life is to watch our thoughts and actions and thereby keep the balance of power on the good, happy, productive side.

Some few years ago there had been so many accidents caused by faulty steel that one man of my acquaintance decided to see what he could do about it. This man was chief metallurgist in a great steel plant. His work was so all-absorbing that he feared nothing and was continually experimenting with the great blast furnaces and their boiling metals. This man said little to anyone about what he was doing, but after men had been killed and wrecks had been caused by faulty steel he got an idea. One time at least, during these experiments, he stayed right with his job for something like seventy-two hours—never losing faith, never thinking for a minute that he would not come out with something good. There were moments when he could nap, but not for long. Sandwiches and coffee were brought to him at intervals, but he seemed not to know he was hungry, for he had not asked for food. At the end of that experiment, which no man could consider easy, he was completely exhausted, and you never saw a more triumphant smile than the one that lighted his countenance when he said to his fellow workers: "It worked. No more men will be killed because of faulty steel coming from our mill. It may be the beginning of a new safety record." From that triumphant day, he knew fro

whence his strength came and he knew that he could tap the source at any time he lifted his thoughts to that high place.

When things begin to go awry, we need to stop and reflect on how much thought we are giving to make things right and how much to letting them go wrong. Right then, we must shift the balance of power back where it belongs. Race consciousness has accepted too many falsehoods as truths and thereby weakened the whole structure of mass thinking. We cannot pray at night, then fuss and fume all day and expect good results. That mind in you which was also in Christ Jesus will bring blessings and power undreamed of by those who scatter their forces. Thoughts that are kept high, where only good exists, keep the balance of power on the right side.

How to Write, Telephone, or Telegraph to Unity:

1. To write, address Unity at *Lee's Summit, Missouri,* for prompt delivery.
2. To telephone long-distance or to telegraph, give Unity's address as *Kansas City, Missouri* (where 24-hour service direct to Unity headquarters is maintained), and Unity's telephone number: Baltimore 4720.

Unity School of Christianity
Lee's Summit, Missouri
(20 miles southeast of downtown Kansas City, Missouri)

The Other Cheek

LESLIE E. DUNKIN

WE ARE TOLD, "Whosoever shall smite thee on thy right cheek, turn to him the other also." Then we are told how we can do this, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

At first, we may insist that this is easier said than done. From our own experience, we are positive that when somebody hits us on one cheek we have little time or desire at that moment to do those four things —"love," "bless," "do good," and "pray." We are right about that to a certain extent. We cannot change miraculously at a second's notice. We need to be prepared previously. We need to live a prepared life to turn the other cheek effectively. "Love," "bless," "do good," and "pray" form a growing preparation that not only makes us ready to turn the other cheek, but also many times makes the smiting of the first cheek impossible.

A simple substitution in this preparation will help to clarify it for us. In the place of "enemies," "them that curse you," "them that hate you," and "them which despitefully use you and persecute you," make use of the one word, "everybody." Then we shall not miss anybody or any situation.

Our first step of preparation is to love everybody. This is our inner attitude. Love comes from our heart and our mind. In the 13th chapter of First

Corinthians we can read about what all love will do. The oftener we read this chapter, the more we realize that a miraculous power will be necessary for all this. We need something more than our mere selfish self. We shall love everybody—not just one special group.

We need to prepare within ourself for this inner love for everybody. God's love from our love of Him will help to plant the seeds of love in our life. A way to accomplish this is to look for and expect the lovable in everybody. Some persons seem to take delight in trying to conceal this desired trait in themselves. Others seem to have failed so far to discover it in their own life. In the first case, we must see through that artificial curtain. In the second case, a discovery needs to be made for us and also for other persons. If we will keep looking for the lovable in others, we shall finally find it. Then our love for them will come more naturally.

Our second step of preparation is to bless everybody. This is the first outward expression of inner love. "To bless" is to speak well of everybody. We are not content merely to refrain from speaking ill of another. We make sure of this by insisting on speaking well of him. We shall speak well of some lovable quality in this person. These good words will be a double blessing—for this individual and for us. This expression increases our love and shares it with others.

We speak well of another by praising him. He may truly have accomplished something or may have refrained from doing what would have been wrong. Perhaps a sincere effort may have been made. In any

event, here is our opportunity to offer personal praise, which will inspire this person to still greater and better effort. Furthermore, we shall do all of this not only in his presence but in his absence. When we do this for a considerable length of time, others will see that we are a real friend because we speak well of him on every possible occasion.

Our third step of preparation is to do good to everybody. This is putting our thoughts and words into action. One way to do this is to lend a helping hand to others. Let us not wait for an emergency or to be asked for help. When somebody is carrying a heavy load, take hold of a corner of it. When work is to be done, volunteer to shoulder a portion of it. Two pairs of hands make any job easier and more pleasant.

Our doing good includes indirect assistance. If a business firm has pleased us, let us spread the good word to others. If we hear of an opening for some work, we can suggest the name of a person who we are confident will do it well. He need not know that we made this personal suggestion and recommendation. That is immaterial. We have done our part. Our reward will take care of itself. There is almost no limit to the good we can do to others.

Our fourth step of preparation is to pray for everybody. This benefits both others and ourself. To pray is to reach out for good for others as well as for ourself. We reach to God as the source of all good. We seek all that is good from God for everybody. We thus start or join in a growing effort to bring good to everybody. We ask for the best for and from everybody.

In praying for everybody, we are praying at the same time for ourself. We are reaching out for all possible aid to seek and find the good in others. Then, we shall let that seed take root in our heart and life to find expression continually toward everybody we meet. Our prayer of love blesses everybody —we who pray, the one for whom we pray, and the One to whom we pray.

When we love everybody, bless everybody, do good to everybody, and pray for everybody, we are continually preparing ourself to turn the other cheek effectively. We are helping to establish the kingdom of heaven in our life and in the world.

NOTICE

Unity Asks Your Help!

During the busy Christmas season nearly 360,000 subscriptions for various Unity periodicals will expire! And this at a time when our office is already stacked high with great piles of Christmas orders!

Will you help us? Will you send in your advance renewal order now, *if your subscription expires at any time in the next few months,* so that we can handle it before the rush season? Your renewing now will be appreciated by every Unity worker. In addition, it will enable us to make some other person very happy on Christmas morning with a Unity publication.

Thank you!

Christ Seed

CLARA BELLE WERTZ

REPRINTED BY REQUEST

WHEN WE FIRST encounter the Truth statement that the Christ is implanted in each one of us we are sometimes inclined to doubt. We say with a laugh: "How do you figure that? I certainly do not look like Him—not with this funny face of mine."

To some of us the Truth statement may seem sacrilegious. "Imagine putting us on a level with Jesus Christ. Why, no man can equal the Son of God."

Then there are others to whom the statement is confusing. "We should like to believe but can not see how it can possibly be true. Wouldn't it be wonderful to live as He lived and perform His breathtaking miracles? But how can it honestly be said that the Christ, the actual Christ, is implanted in us?"

Well, let us go to the garden for the answer. Let us take a seed from one of the plants growing there, say a delphinium seed. An insignificant-looking brownish-black particle—it doesn't look much like a stately flowering delphinium, does it? Nevertheless naturalists will tell us that every element that goes to make up a perfect delphinium, with all of its color-drenched beauty, is enveloped in that seed. Nothing is left out; it is all potentially there. Truly we can say that the all-wise, all-powerful Maker

of nature has implanted the flower in the seed.

The seed does not dispute this fact. If it could talk, it is not likely that we should hear it scoff and say as it was being planted in the soil: "How can I become a delphinium like that big one over there? Look at me, I'm nothing but a botanical lump of somber ugliness."

No, it would not grumble or doubt; it would just go ahead and do its best. It would break through its dark shell, sprout, and grow until finally, by the law of its being, it would display its crowning glory, the delphinium flower, in complete, magnificent splendor. Its full expression was there all the while, latent throughout the entire period of unfoldment. That unfoldment was a necessary process before that lovely bloom could be seen outwardly.

For man also life is an unfoldment. Even though we may not be aware of it, God has implanted His Spirit, the Christ Spirit, within each one of us, at the center of our being. Each one of us is a Christ seed, and just as the delphinium seed contains all the potential elements of a perfect delphinium so each Christ seed contains all the elements of a perfect Christ. It just takes growth for its complete fulfillment, and this is provided for under the divine law of our being.

God has planted us in His garden, the garden of universal life. There we are to cast off our shell, like the flower seed—our dark mortal garments woven of inhibitions and powers misused—and we are to unfold and grow to the stature of a perfect man beautiful to see.

The spiritual growth of man is just as natural as the plant growth of the flower. All things live according to the will of the Father. The law governing plant life is what we call natural law; but in its true sense it is spiritual law, since God established it in the beginning. However the Spirit of God is not in the delphinium; the latter is of God only as a God idea made manifest, a result of intelligence expressed.

The Spirit of God is in man alone by virtue of his Christ, thus making man unlike any other creature in the universe. In man alone God combines Spirit and manifestation. That is why man has been given "dominion over . . . every living thing . . . upon the earth." This dominion means mastery of every earthly condition or circumstance, even of the personal self, which is the most important thing over which man needs dominion.

Perfect being is always in expression and ever has been since the beginning. "God said . . . and it was so." The Word was breathed into a lifeless form and it became a living soul. God is both life and soul, and He breathed a part of Himself into man, into all men. We all are endowed with a living soul, and that soul is activated by the quickened Spirit, which is the Christ, the God idea of a perfect man. Through the Christ, the living soul is to be so activated that it comes to full acknowledgment of its oneness with its Creator. Thus the Christ was given man that he might be capable of understanding life or God.

These truths Jesus knew. The oneness of God and man through the Christ in man was the basis

of all Jesus' teachings and should be lived and taught convincingly. It is the Truth of Being. When one once grasps this fundamental verity, all other values fall into line; all then becomes a matter of simple expression.

Jesus lived this Truth before He taught it. He knew from experience what He was talking about; that is why He was able, as the Bible says, to "speak as *one* having authority, and not as the scribes." Orthodoxy so often today speaks "as the scribes." It needs to get back to oneness as Jesus taught it.

Claiming that the Christ is within us is not sacrilegious, if we understand the true meaning of the Christ. In Truth we learn there is but one Christ, which is the universal God form in mankind. Jesus became the Christ, but so may any man who grows into the perfect consciousness and reaches the high standard of life which our Master did. God has but one Son. Jesus became that Son, but so may anyone who will unfold the same God likeness that He did.

Jesus lived the Christ through to perfection by recognizing it, and thus became our exemplar. Because of His knowledge of His divine origin He was sent to demonstrate the powers given to all men, and for this we owe Him endless homage.

Someone has said, "Man is not a body with a mind. He is a mind with a body." This is the mind which was given us by God in the beginning. This is the "mind . . . which was also in Christ Jesus." It is all one and the same mind. "I am the vine, ye are the branches," said our Master. The natural nourishment that feeds the seed also feeds the stem and the flower. The vital essence or life that sus-

tained Jesus is the same for all men. We are prone to believe Jesus possessed a different, an exclusive, kind of spirit, but it is the same Christ in all.

We are instructed in the Scriptures: "Have this mind in you, which was also in Christ Jesus." That means just what it says: Let it be; don't try to interfere with it; let it work. That "letting" is important. If the garden plant refused to let nature feed and sustain it, how long do you think it would live? If we heed not the voice of the Spirit, we reap the result sooner or later in a sick or frustrated life.

Unless we can rise above disturbing sense suggestions, we are not showing forth the inward Christ. The Spirit cannot express itself through a clouded consciousness. Free-flowing action is required for free-flowing results. The more we let the Spirit work for us the more good it will produce in our life. Producing good is its business, and it is an expert in this line, never fear.

God reveals Himself to us through the Christ and in no other way. Therefore it can readily be seen that our greatest need is to become Christ conscious to do all things under the guidance of Spirit.

This takes daily practice, but it is a joyous practice. Like the flowering delphinium, we can reach high into the sunlight of our Father's love. Day by day we can see our progress as we become increasingly aware of the Truth.

I believe in my oneness with the Father through the Christ in me. I am constantly renewed in God substance and spirit, and I now accept this renewal. I rejoice in the Spirit of the Christ in me and am now experiencing perfect happiness.

The Everlasting Arms

RUTH BARRICK GOLDEN

MY FRIEND Ava was driving home alone from a club meeting one night and thought she felt something brush across her ankle. Just as she reached to turn on the dome light to investigate, a car signaled to pass. In trying to pull over on her side of the road, she lost control of her car, which overturned, causing several hundred dollars' worth of damage. Ava herself had only slight injuries, and her heart was filled with gratitude and praise for the Father's loving care and protection, as her escape from serious injury seemed like a miracle.

However, after a few days she began to wonder: "Why did this happen? I always put myself and the car in God's care when I go out. I did so on that evening, and yet I had the accident. Why? I often repeat,

'Thou hast made the Most High thy habitation;
There shall no evil befall thee . . .
For he will give his angels charge over thee . . .
They shall bear thee up . . .
Lest thou dash thy foot against a stone.'

And I have always believed that. But now I've had this accident and all the expense at a time when we can poorly afford it! Why?"

"Well, I think I can tell you why, Mom," Ava's teen-age son said one day when she was puzzling over it. "You were just jittery and unnerved by fear——"

"Fear? How absurd!" Ava was incredulous. "I never think of being afraid, no matter how far I have to drive alone at night!"

"Maybe so, but you were afraid a bug or something was in the car that night, Mom. Why else did you reach to turn on the dome light? You're always talking about God's protection, and in the big things of life I guess you really do trust in Him. But you go around the house hooking screens to keep a chameleon or scorpion from getting in, just because someone told you about finding one in their shoe once. And you're expecting a snake to park on the doorstep almost any night. Isn't that so?"

"Well, I do look on the doorstep every morning, since Mrs. James told me about finding one on her step when she first came south," Ava admitted sheepishly.

"Twenty years ago!" The boy laughed. "We've been in Florida over a year now, and I've never even seen a snake or a scorpion. And nothing could be more harmless than those pretty little chameleons which you're so afraid of."

"Well, they give me the creeps!" Ava shuddered.

"Sure. And that night you were afraid and nervous. Your skirt touched your ankle, and you jumped to turn on the light, thinking it was a scorpion or a bug. Didn't you?"

"Why, yes," Ava admitted.

"Then don't blame God for not protecting you Mom. For you didn't really trust in Him to protect you from an imaginary bug!"

Doubtless this young man's explanation of the basic cause of his mother's accident was correct

There is another part to the quotation that Ava repeated from the 91st Psalm:

"Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day."

Many of us trust in God to protect us from the "arrow that flieth by day"—the thing we can see and analyze; but our confidence fails us when it comes to the "terror by night"—the nameless, senseless, imaginary ill that has been created by our fear.

Fear in one form or another is the cause of most accidents, we may be sure. It is at the core of all our lacks and ills; it is the bugaboo that robs us of poise and steadiness, health and peace. Fear almost invariably drives us right into the pathway of the very thing we fear. A sense of rush-and-hurry, the "jitters," and nervousness cause accidents in homes, in traffic, in schools, and in factories. We become panicky because the meal we are preparing is behind schedule, and a cut finger or a burned arm is the result. A broken dish, or even more serious result, may follow in the wake of an upset mind or keyed-up emotions.

Mrs. Chadwick had planned to spend the afternoon relaxing and reading a new book. Then the telephone rang. It was one of her married daughters who lived a few blocks away.

"Mamma, dear, would you mind coming over for a couple of hours to sit with the baby while I go shopping?"

"Yes, I'll come," Mrs. Chadwick replied in a voice that tried to hide her chagrin.

"Thank you, Mamma! I'll be right over to pick you up."

Annoyed over the change in her plans, the mother compressed her lips and sighed. It never failed to happen! If she wanted to rest or read, one of the girls would call on her to stay with the children! It simply was not fair, she thought resentfully. After all, she had done her share of baby-raising! Sometimes she wished she lived a thousand miles away!

She dressed hurriedly, and while waiting for her daughter to come, she went into the kitchen to get a drink. Her poise was disturbed, her sense of relaxation gone, and her heel slipped on the linoleum. A broken hip was the result! The devotion of her children during that period of confinement made her realize, incidentally, that the task of sitting with grandchildren occasionally was only a small inconvenience when compared with the love and gratitude of her loved ones.

Resentment and emotional disturbance cause much harm in our life. When we find ourself becoming tired or impatient or resentful, that is the signal for slowing down, turning within for a little "restoration period," and taking ten or fifteen minutes for meditation and prayer in the silence. Norman Vincent Peale says, "Even *one* minute of absolute quiet and relaxation, of absolute trust and communing prayer will restore your poise." And Isaiah assures us, "In quietness and in confidence shall be your strength."

Occasionally poor judgment or carelessness, such as leaving toys in the middle of the floor for someone to trip over, or intemperance in eating, or failure to get sufficient rest and sleep, will be the cause

of some misfortune. Can we blame the good Father, who has given us intelligence so that we might discipline our mind, and thus prevent such happenings? No. For "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee."

Occasionally what is known legally as "an act of God," such as a storm, a flood, or a fire, will cause inconvenience, loss, or suffering. Do we doubt God's goodness when these things occur? Surely none of these need cause a weakening of faith! "His loving kindness *endureth* for ever."

We say our prayer and then dash down the icy step without looking—and we fall. We let our temper flare, and a cut finger is the result. We give way to melancholy, though we were full of inspiration only yesterday, and indigestion and sleeplessness follow. We withhold our substance from circulation for the good of others, and the stream of prosperity runs low. We fail to give love and co-operative service, and the community spirit suffers. We fail to practice the law of love—the Golden Rule—and war results. Yet God has not forsaken us or withdrawn His loving care from us. He is still here—"the same yesterday and to-day, yea and for ever"—to lift us up and restore us to health and joy, wholeness and peace. He is still the everlasting Father, the giver of victory, the source of all good, the fountain of eternal life.

It is true that when an auto crash occurs bones are fractured and muscles strained. But healing starts almost immediately. The Father's revitalizing power is in the midst of every cell, nerve,

muscle, and bone, healing and restoring what our carelessness has torn down.

The hurricane comes, and tree limbs are snapped off; the fruit is shriveled by an untimely frost; the locusts appear, and the leaves are stripped from the trees. Has God forgotten His world? No. The broken tree will send forth new branches. Spring will return, and the season of blossoming and fruitage will come again. In God's good providence the work of renewal and restoration, of flowering and fruitage, goes on unceasingly and forever.

Wars come, and brave young men give their lives, populations are decimated; whole cities are wiped out, and cultures are destroyed. Has God forgotten His children? No. He still rules the wind and the waves, the elements, the vegetation, and all the creatures of the earth. He still keeps the far-flung stars swinging in their courses; He colors and perfumes the petals of the rose.

People do have accidents and grief and misfortune; wars do come to desolate the land and sadden hearts; people do become sick. But God's goodness still surrounds us. Yes, from everlasting to everlasting His love guards, guides, keeps, nourishes, protects, and heals us.

After the darkness of the night and the devastation of the storm, the sun rises with newness of life and healing in its rays. After the agony of personal grief and despair, Truth dawns triumphant, shedding the light of faith and peace in the human soul.

"Jehovah is my shepherd; I shall not want."

"Underneath are the everlasting arms."

An Assurance of Health

CHARLES H. MATTERN

The word is very nigh upto thee, in thy mouth, and in thy heart, that thou mayest do it.
There is a spirit in man,
And the breath of the Almighty giveth them understanding.
There is . . . *one God and Father of all, who is over all, and through all, and in all.*

THAT THE DIVINE PRESENCE is at the core of our being there can be no doubt. And that this Presence recognizes no illness, no lack, no unhappiness is indeed true. Its sole attribute is perfection. This spirit of perfection, when recognized and quickened by our realization of its living Truth, becomes a veritable physician, fashioning a wholeness in the physical body.

Man, using his gifts of choice and freedom of will, often erects barriers that prevent this Christ perfection from becoming visible in the flesh. There is a tendency to rely solely upon physical facts, leading man to consider them as the supreme court of his destiny. Frustration and despair follow in their wake.

Our confusion is born of the idea that we are alone in our search for health. Our heavenly Father is not only our constant companion, but He is inseparable from us. We are power incarnate, for God is the source of our being. We are subject to no law but the law of God. And this law causes

the unalterable flow of perfection into our life. The creative force is not static, but dynamic. If it should stop, the very universe would come to an abrupt halt. In no way does chance enter into God's perfect law.

You and I can prove this law. If we wish to have an oak tree, we first must plant an acorn in fertile soil, then nurture and cultivate its growth. This law of cause and effect is likewise operative in the demonstration of health. Awakening the spirit of perfection within us is the cause. Manifestation of health in the body is the effect. And every venture, if it is to be successful, must have method; so our search for wholeness through divine power must be bolstered by certain and definite steps that will lead to a quickening of our spiritual consciousness.

Disciplining our thoughts along positive and constructive lines is the turning point from illness to health. It clears away the debris of fear, anxiety, and doubt and opens our channels to the flow of revitalizing and healing energy. From this moment forth, we will expend no more precious energy worrying about symptoms. We must learn to think and speak in terms of God's Truth.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Thus, when we use the words I AM in a strictly positive manner, we not only use God's name for power but also identify ourself as one with Him. We treat ourself of His perfection. If we affirm, "I am manifesting health through His healing

power," we set into motion a divine healing influence that results in direct physical action.

A friend of mine lay awake one night fretting about his poor health. He began to pray for divine aid. The idea that he was a son of God and, therefore, entitled to health came to him. Its illumination dispelled his fears, and the next morning, he noticed a slight but pronounced improvement in his health. Making the central theme of his demonstration "I am a perfect son of God," he advanced to perfect health.

Bedridden for months with a painful case of arthritis, a patient decided to use the "I am" affirmations. One day a visitor suggested that her affirmation "I am perfect in limb through His love" be put to a practical test. Her reluctance faded as her feet touched the floor. Slowly she walked about her room, then through other rooms. Daily the limbs grew in strength until a complete healing had been achieved.

Can we not say with certainty that in both cases the self-identifying power of God's name, I AM, spoken with faith and courage, increased consciousness to an awakening of divine inheritance: health!

No matter what our illness may be, we can, and we will, achieve spiritual awakening by bolstering our demonstration through "I am" Truth statements. Let us consider a few firm and bold truths:

I am aware of God's perfection flowing through my being.

I am free from all negative efforts of the flesh through His power.

I am being healed fully and completely through divine Presence.

I am perfect even as my Father is perfect.

Friends often ask, "Is there a special way to pray for health?"

While we may have a high mental capacity for understanding theories and principles, the Christ power that harmonizes and heals becomes visible when we pray with the sincerity of a little child. In childlike faith, we must learn to pray simply and directly for what we need, in our case, health. Prayer, a mighty force, will respond as surely as the flicking of an electric switch causes light in a darkened room when these conditions have been fulfilled. As Jesus put it: "All things whatsoever ye pray and ask for, believe that ye receive them, [our inner-man presence, which knows no lack of any kind] and ye shall have them." It is absolutely unfailing, as those who have achieved their lofty aims will testify.

David gives us excellent advice on prayer, as follows:

"Cast thy burden upon Jehovah, and he will sustain thee."

"Evening, and morning, and at noonday, will I complain and moan;
And he will hear my voice."

Our prayer for health might run something like this:

"Dear heavenly Father: I ask, in Thy name and power, that perfect health be established in my body. Help Thou mine unbelief. Teach me to express the truth that I am one with Thee and partake

Thy power. I leave my burden in Thy safekeep-
, for I know that Thou, the great I AM of my
ng, art able to do all things, with Thine infinite
dom and love. Amen."

Meditation periods will be of great aid in the
foldment of our spiritual consciousness. At ap-
inted times we relax, get as comfortable as pos-
le, and open our heart and mind to the divine
esence.

"Be still, and know that I am God."

"I realize my at-one-ment with the Father. Noth-
g can annoy or unsettle me, for I am conscious that
s Spirit abides with me, attracting only good to
. I say along with Henley, 'I am the captain of
soul.' My health is assured through the divine
rist presence. His Spirit heals every organ, and
physiological functions perform with perfection.
obstacle can hinder God's divine plan for my
lth, for God's laws are deterministic in every
pect. I control symptoms by drawing upon the
rist promises and God's guarantees for my per-
tion."

"For I will restore health unto thee, and I will
l thee of thy wounds."

"If ye shall ask anything in my name, that will
o."

"If ye abide in me, and my words abide in
, ask whatsoever ye will, and it shall be done
o you."

As we build our body temple toward perfect
lth, let us insist that the cornerstone inscription
"The Christ still heals." And let us engrave the
rds deep within our consciousness.

A sick friend remarked, "If only I could have met Jesus Christ when He was on earth, I know I could have been healed." This is a beautiful thought. It shows faith in One who did all manner of things. But it also indicates a belief that the Christ healing power is today distant, remote, and difficult to attain.

We can never believe that two plus two will ever equal three.

Neither can we believe that God's perfection will ever be anything less than perfection. The Christ healing power can never be anything less than omnipresent and omnipotent. In the words of Jesus:

"And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever."

"Lo, I am with you always, even unto the end."

Thus, let us know without a doubt that the Christ who healed all manner of diseases is just as near, just as powerful, and just as willing to make us whole as He was to heal the afflicted who sought Him out for healing many, many years ago.

Nothing is gained without sustained effort, whether it is the construction of a building, a problem in physics, or the demonstration of health. We must learn to persevere in the face of apparent adversity. Perseverance builds up a "won't-take-no-for-an-answer" attitude. Even if our progress toward health seems bogged down, let us be aware that in His divine purpose it is advancing. There are no retraceable steps in the forward march of spiritual healing. It may seem so, but such is not the

ase. If we were apprentices in carpentry and were aced with a problem, our teacher would show us ie proper tool to use. If our way seems obstructed, od will put in our heart and mind the greatest of ll tools, faith, when we go to Him in prayer and ieditation. Setbacks flee like shadows in the approaching light of the Christ.

It is a tested fact that setbacks will exercise and evelop spiritual consciousness if we but cling to ie Truth. We read of Jesus' jubilance over those ho conquer obstacles in order to partake of His ealing power. His reward for such effort is comlete healing.

Today, if we are bedridden, let us not consider irself a burden. We can bless those attending us y our cheerful and positive attitude. We relegate ur desire for health to its proper place—God's tfekeeping. It burdens us no longer. Our attention focused on God. Our language is always affirmave: "I am recovering rapidly through the Christ iat dwells within me." There is no tension, no ixiety. Our faith in His healing power knows no mitations, for it is creative in essence. "The Christ ithin raises me to perfection."

Thus, we learn to live health. It is much like arning to walk; as the little child who tests each ep and grasps here and there for support. As we st God's healing power from day to day, our iritual steps toward health become more balanced id more harmonious. Our heart grasps the truth iat we are growing daily in consciousness of the ivine presence supporting our every step. This one-ment attitude of faith opens the floodgates

through which flow healing currents.

One Truth worker advises those seeking a more harmonious spirit within to repeat softly to themselves several times a day the words, "Peace, peace, perfect peace." The thought draws one closer to God.

Today, we know, in His name and through His power, that

"I am a child of God, and His divine Spirit within me is an assurance of health."

And this assurance of health, this conviction that we are being healed will materialize in the flesh for such is the expression of God's perfect law.

Something Good

Elizabeth Landeweer

All through the whole expectant day
I sensed God's presence, heard Him say,
"Child, something good is on the way."
All through the morning, blue and clear,
I felt that wondrous things were near,
That something good was almost here.
All through the sun-drenched afternoon
A joyful breeze affirmed the boon—
Oh, something good was coming soon!
I waited till the stars came out
And darkness shawled the hills about;
My heart gave up its last small doubt,
And in that instant there I stood
Transfigured in the core of good!

When the Answer Is No

HELEN WADE

THE PHONE RANG, and a hopeful voice came to me over the wire.

"This is Ann. Will you please pray with me? I have a chance to get a wonderful position. The board of directors are meeting in the morning, and they will decide then. Please pray that I will get the position."

Ann was one of my Truth students and a very fine girl. I knew how much she needed the position because of a recent death in her family, but I answered her in this way:

"Let us thank the Father together that you are now serving in your right place under divine law and receiving the highest compensation you ever have received. However, do not set your heart on this one position. If it does not come to you, be happy about it and know that there is something better for you."

"I will try," she answered bravely, "but I would like to have this position so very much."

A few days later Ann came to see me, and with a disappointed smile she told me: "Well, they chose someone else. But I have a chance for another position, and I want you to pray that I may get this one."

"Remember," I cautioned her, "we will thank the Father together that you are serving in your right place under divine law, receiving the highest compensation you ever have received."

"But couldn't this be the right position?" she asked.

"It could be," I answered, "but we will let the Father decide that. And remember, if you do not get it, try to be happy about it, knowing that there is something much better on its way to you."

A few days later she came to see me again, this time rather concerned.

"Well, I did not get this position either," she told me, "but I can work a half day, three days a week, in another place. What do you think about that? Shall I take it?"

"Yes," I advised her, "for you will be serving, which is working in harmony with His law. We never can tell where our good is coming from when we are in harmony with the spiritual law. Be happy about this part-time position; do not belittle it, but rather thank the Father for it."

It was two weeks or more before I saw Ann again. Then one morning she visited me.

"I have something interesting to tell you," she smiled. "You remember that first position I wanted so very much? Well, the girl who got it has resigned. She said it was terrible. There are twenty members on the board of directors, and they all bossed her until she was so distracted that she did not know what she was supposed to do. They did not give her the salary she expected either." Then she grinned. "Am I glad I didn't get that position!"

"How is the place where you are working part time?" I asked.

"They are very nice people and very considerate," she told me.

A week later she came to me again. "I really have something to tell you today." She was almost breathless. "You know the second position that I thought was *the* position? Well, that firm has gone into bankruptcy, and am I glad I didn't go there! But wait, you never could guess my real news."

"What is it?" I asked, pleased with her enthusiasm.

"You remember the part-time position you advised me to take? It has been given to me as a full-time job, and the salary is more than either of those other positions would have paid. Isn't that wonderful?"

"Indeed, it is." I was thankful with her.

"But best of all," she added, "is the valuable lesson I have learned."

"And what is that?" I was curious to hear her reply.

"I have learned to trust in God completely," she said very seriously, "and to be just as happy when the answer is no, as when it is yes."

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

The Whole Truth

WORRAL G. SONASTINE

A FEW YEARS AGO when I first began to write for Unity, one of the editors sent me a letter containing the following remarks: "We don't ask our writers to expound any new Truth. We simply want new and original presentations of the same old Truth. Truth is as old as eternity, yet ever new to those who first recognize it."

Have you ever thought of that? When you read a new book on the subject of Truth, the book is new, but the Truth it discusses has never changed. Truth is the same throughout eternity. That which is really true today was true when the world began. The Truth of God, man, life, and the universe was just the same then as it is today. Truth is imperishable and unalterable.

The one thing a Truth-seeker should remember is that his thinking does not, cannot change the Truth of God. The unchangeable perfection of God is the foundation upon which the world is built. Nothing can change this. When Shakespeare said, "There is nothing either good or bad, but thinking makes it so," he did not mean that our thinking changes the truth about anything. He simply meant that what we think or believe about a thing makes it so as far as the thinker is concerned.

Throughout the centuries, men have had varying ideas about God, what He was, and what He did. Their ideas changed constantly, but the Father has

never changed. This matter of the human mind setting forth pictures of God for others to believe in reminds me of a little girl who thought to do the same thing.

The youngster was lying on the floor working diligently with her pencil and paper. Noticing the intensity on the child's face, her mother asked her what she was drawing. "Oh, I'm drawing a picture of God," the youngster replied. "Why, you can't do that," said her mother. "No one knows what God looks like."

"They'll know when I get through," said the child with extreme finality.

In addition to knowing the truth about God, we must learn the truth about ourselves. Who are we? What are we? What are we doing here? The answers to these questions contain the solution to every problem known to man. The solution, however, can only be ours when we know, or recognize Truth. You see, recognition is the avenue through which Truth comes into our consciousness.

Were it not so tragic, it would be amusing to think of the low evaluation man has put upon himself down through the years. It is as though a great king were to crawl upon the ground and call himself a worm. There are many today who consider themselves weak, wretched, worms of the dust, and this is precisely what they are as far as they are concerned. How could it be otherwise? "As he [man] thinketh within himself, so is he." Here, again, let it be remembered that Truth is never changed by our thinking. It is only appearances that change.

You no doubt remember the story of the little

prince who, because of his father's political difficulties, was sent away in secret to live with a woodcutter and his wife. The couple took the child in and treated him as though he were their own son. He ate what they ate, wore only such clothes as they could afford to buy for him, and soon became accustomed to the poverty in which they lived. As the boy grew older, he labored in the forest with the woodcutter. He endured all the hardships that were the lot of a poverty-stricken young man. No one had told him who he really was.

One day when the boy became of age, messengers came to inform him that he was King of the realm. Naturally, he could not believe them at first, but they finally convinced him of his royal status. He had been a prince all the time, but, because he was not aware of it, he believed himself to be a common woodchopper. He often suffered from cold and hunger for lack of the riches to which his birth entitled him. Then, in the twinkling of an eye, he learned his true identity and was surrounded with royal splendor.

You will note that the prince did not have to struggle or fight to regain his true identity. He had, in fact, never really lost it. Upon learning who he was, he simply left his old way of living and began to live in the manner of a king. And this is how it is with us when we become aware of our true identity, our oneness with God. You do not have to struggle or strive to become that which you already are. Just accept the truth about it and then act the part—be your divine self.

Think for a moment what all of this means. Have

you been struggling with the responsibility of trying to keep your thoughts and deeds right in the eyes of God? When you said or did something you did not mean to, have you felt a sense of guilt or discouragement? Have you, in spite of how hard you tried not to, often found yourself thinking thoughts that are contrary to the will of God? Have you ever felt a sense of futility about it all? If you have been experiencing these things, consider just what it means to know the Truth of God, to know that He is perfect, and to know that your thinking cannot change Him in any way. Does it not give you a wonderful sense of relaxation just to know all this? How wonderful it is to know that "the government shall be upon His shoulders."

It requires no effort to know that two and two are four. This is an eternal verity. It requires no effort to know that the earth is round. This also is an unalterable fact. If you go to sleep and dream that the earth is flat, you do not, when you awake, have to do anything to make it round. It was round all the time you were dreaming it was flat. And so it is with the imperfections we have thought or dreamed into the God-filled world about us. Since they have never really existed at all, we do not have to work to correct them when we come to realize the reality about them. Our simple recognition of their nothingness knocks the props from under them, and they begin to disappear almost immediately.

"Truth or Consequences"—the name of a well-known radio program—holds much significance for those who are seeking the way of Truth. They know that they either live by Truth or suffer the conse-

quences. It is not a matter of being punished for not living according to Truth. It is simply a case of missing the mark and, as a consequence, bumping into adverse circumstances.

The way, then, to find success and happiness is to find your true identity, your oneness with God and His divine qualities. Live the godlike life. Assume His characteristics and express them constantly. If God is all, He is all. There is none beside Him. You do not have to wait for some evil to be abolished. Since God is all, there is no evil to be abolished. Believe this eternal Truth, live by it, and you will certainly find the joy and happiness that are rightfully yours.

The prodigal son said, "I will arise and go to my father." This is exactly what you and I must do. We do not have to go anywhere literally. God is right here, where we are now. We need only to rise out of our beliefs in material things and go to our heavenly Father, recognize our oneness with Him. As we continue to realize this great Truth, it becomes more and more real to us in our daily living.

Some time should be given over each day to pondering the Truth of God and His relationship to us. Consider well His divine attributes—love, wisdom, power, and every other good quality. Think on these things! Recognize them as your own. Let them be expressed through you in all your daily activities. Remember that you do not have to create these qualities within yourself. They are already part of you. They have been part of you ever since you first came into being. Your recognition of them will bring them into manifestation.

You do not have to make yourself one with God. You have been one with Him throughout eternity. He is the very essence of your being. He thinks through your mind, loves through your heart, and lives through your body. "Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?" Accept Truth, stake your existence on it. Believe it and stand firm on it. This is the way of salvation. "Stand still, and see the salvation of Jehovah."

The Fields Are White

Rowena Cheney

Look again! The fields are white
With harvest. Look again!
The way is clear, the pathway bright,
Where shadows long have lain.

The tortuous, stony road we trod
If only we had known,
Wound through miles of fertile sod
Where seeds of Truth were sown.

Yet on we strayed, with weary feet,
Blindly seeking a sign,
Unmindful of the ripening wheat,
The richly fruited vine.

Look again! And in His name
Abandon doubt and fear;
Before we ask 'tis ours to claim
His harvest now and here!

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The glory of the Lord is awakened within me, and I walk in the path of light.

Prosperity: I joyously accept the riches of God, prepared for me from the foundation of the world. I am prospered in all ways.

Healing: The joy of the Lord is a well-spring within me, and I am aglow with radiant health.

INSTRUCTIONS—Jesus promised that "where two or three are gathered together in my name, there am I in the midst of them."

Before taking these prayers into the silence, read and study thoroughly each lesson, meditating upon the truth it contains. Unfoldment is gained by following this rule.

When you, dear reader, keep the daily silence, with the above prayers uppermost in your mind, you are joined with Jesus and several millions of His followers. In this daily gathering, a unified spiritual atmosphere is being built, which is moving to good all men who are open to Spirit. The word of God works mightily to illumine, to prosper, and to heal.

"In him was life; and the life was the light of men." Light is the source of all life. Science tells us that we cannot separate life from light. Life is light. When the Christ idea is set into activity it expresses itself in a flood of light called the white Shekinah, or Comforter, or Holy Spirit. This is the power that frees from sin and makes man whole. It was through the power of the Holy Spirit that Jesus did His mighty works.

Develop the illumined consciousness by holding for the light of pure understanding. Bring into action all the mental factors that lead to the understanding of what life is. The object of life is to express itself. The mind can be so filled with thoughts of life that there is no room for thoughts of sickness.

It is possible to unfold the spiritual capacity to receive the radiations from the Supermind and to develop the ability to discern spiritual sound until that ability extends into the ethers and you hear with the mind the voice of God.

When your voice has unified with the life of the soul, it takes on a sweetness and a depth that one feels and remembers. But sweeter and finer, deeper and more powerful still, is your voice when you have made union with Spirit and you let it radiate in and through you.

Realizing that the illumination of God sheds its light into your consciousness dissolving all darkness, affirm:

The glory of the Lord is awakened within me, and I walk in the path of light.

A close relationship exists between joy and prosperity. Observing this, we have erroneously concluded that prosperity is the cause of joy. The truth is that joy is the open door to prosperity. When prosperity is cultivated and joy neglected, the end is discord and unhappiness.

God established a providing law for man in the beginning. Jesus taught this, and He said: "Be not therefore anxious!" Accept as joyously as the bird that which belongs to you under the divine law, and bear in mind that as a child of God you are heir to every good thing.

Before the word of Truth can be spoken effectively to bring joy and prosperity, the conscious and the superconscious minds of man must be united in understanding. When this is accomplished, the word of Truth is spoken with joy and power, and prosperity is bound to manifest.

Divine Mind contains all ideas in their fullness and perfection. To these ideas you have unlimited access. Put wings to your unrestrained faith and you will be lifted to a plane where all ideas are provided.

Prayer is the exercise of faith in the presence and power of the unseen God. Declare and realize that you understand the character of the Father Mind, and that you are adjusted to the great Omnipresence. Then join us in this prayer:

I joyously accept the riches of God, prepared for me from the foundation of the world. I am prospered in all ways.

When your mind is lifted up in prayer even your body sings "a new song"—"the eyelids of the morning" are opened, and a new day has dawned.

A universally accepted fact is that joy is conducive to health. If this be true, and you know intuitively that it is, you should cultivate joy as a good medicine.

Joy-killers are a sorry lot. Their livers go on a strike and their kidneys are overworked. This proves that sadness is unnatural and that it should be taboo'ed. God created spiritual man and pronounced him good. It is good to be healthy; joy is one of the mainsprings of health. Then cultivate joy. Awaken the joy spirit within you by affirming yourself to be joyous. Think of happy things, sing joyous songs, and radiate the buoyant health that is yours in Spirit and in Truth.

When you lay hold of the principle of wholeness, you find that automatically you are working with God and that much new power is added. "My Father worketh even until now, and I work."

Realize God as an enveloping Spirit life. Then realize yourself as the perfect expression of that all-powerful Spirit, penetrating and rebuilding every cell, tissue, and atom of your body.

This thought will quicken your spiritual consciousness and charge your mind with dynamic thoughts that will ultimately result in your finding perfect health:

The joy of the Lord is a wellspring within me, and I am aglow with radiant health.

Charles and Myrtle Fillmore Bridge Dedicated

Dear Reader:

If you were not one of the two thousand persons who attended the Charles and Myrtle Fillmore Commemoration Program, you will welcome this account of one of the most impressive ceremonies in the history of Unity.

At this special service, which was held at Unity School, near Lee's Summit, Missouri, on June 27, 1951, the Charles and Myrtle Fillmore Bridge was dedicated. The bridge, which was chosen as a symbol to commemorate the lives of the founders of Unity, gracefully arches across the mirror pool and connects the Administration Building with Unity Tower and the Silent Unity Building.

This beautiful memorial was made possible by the prayers and love offerings of thousands of Unity friends all over the world. About twenty-two thousand names and blessings were sealed in the bridge balustrade, in addition to the contents of the cornerstone of Unity's first building at 917 Tracy, Kansas City, Missouri, which was dedicated in 1914. Copies of the Unity publications, including *The Household of Faith,* by James Dillet Freeman, Unity's newest book, were also placed in the copper containers that were sealed in the balustrade.

Lowell Fillmore and W. Rickert Fillmore, sons the founders, took an active part in the dedica-on. The service, beautiful in its simplicity, pro-eeded impressively despite the threatening weather. he surrounding communities were drenched with in, while Unity Farm was sheltered as an answer prayer. Lowell Fillmore, president of Unity hool, placed in the balustrade the names and bless-gs of those who helped make possible the building the bridge. His words of tribute to the memory of s parents reflected the joy and gratitude that filled s heart. W. Rickert Fillmore, secretary of Unity hool, who designed and constructed the bridge to nform with the nationally-known beauty of Unity rm, read a dedication and covenant signed by harles and Myrtle Fillmore fifty-nine years ago, and pledged Unity to their ideals and high purpose.

Clara May Rowland, director of Silent Unity, ld the audience: "We are not only dedicating a idge today, we are rededicating Unity, for Unity a bridge of faith. In the years to come untold ousands of people from all over the world will sit this place of beauty and peace and walk across is bridge.

"It is our prayer that this bridge and this place ill be invested always with the spiritual atmos-here that it has today."

Ernest C. Wilson, of Los Angeles, California, id in the dedicatory address:

"The inspired thought of a bridge as a memorial

to Charles and Myrtle Fillmore and their work is a fitting one.

"A bridge is an affirmation. It is man's assertion of 'I can' to nature's challenge, 'You cannot.' It is a symbol of the pathway from frustration to fulfillment, and this is the essence of the message of our founders.

"These are troubled times, and the dark shadow of war is on the world. Thousands of young people are giving the greatest measure of devotion for ideals.

"If ever there was a time when men should lift up their hearts and find a pattern of faith to emulate it is now."

About one hundred twenty-five Unity center leaders from the United States, Canada, England, Hawaii, and Puerto Rico were led by C. N. Broadhurst of Omaha, Nebraska, retiring president of the Unity Ministers' Association, in a Unity ministers' pledge of service.

The vast assemblage listened with deep reverence while the voices of Charles and Myrtle Fillmore were heard on recordings, Mr. Fillmore repeating the Lord's Prayer and Mrs. Fillmore repeating *The Prayer of Faith.*

Following the dedication ceremony, visitors toured the buildings and grounds of Unity School where they were greeted and guided by many Unity workers, who in their humble way are following in the footsteps of Charles and Myrtle Fillmore.

The thousands of blessings received from Unity friends all over the world were indeed inspiring. Space does not permit the printing of all of them. Therefore, we share this typical one with you:

"God bless the bridge o'er which the feet
Of Christian workers tread
As we leave our worldly cares behind
And cross to where our silent prayers are said.
And as we cross each day, we meditate
Upon God's wondrous gifts to man,
And to our silent prayers we add
'God bless this holy span.' "

Down through the years, the Charles and Myrtle Fillmore Bridge will stand as a symbol of the "bridge of faith" that the Fillmores named Unity and dedicated to a world in which the need for Truth is paramount. May each person who crosses this bridge be blessed as Unity blesses all who receive the word of Truth.

Although the memorial that was dedicated to the founders of Unity is a beautiful tribute to their memory, it is not a final one. The building program at Unity School is incomplete. It will continue, supported by the blessings and love offerings of Unity people throughout the world, who are doing their bit to keep ever burning the vestal flame of Truth that was lighted by Charles and Myrtle Fillmore.

Faithfully yours,

The Editors.

Heir to the Kingdom

EMMA S. JOHNSON

AN INDIAN FABLE tells of the mouse that was in constant distress because of its fear of the cat. A magician took pity on it and turned it into a cat. Immediately it became afraid of the dog. So the magician turned it into a dog. Immediately it began to fear the tiger. So the magician turned it into a tiger. Immediately it began to fear the hunter. Then, the magician said: "Be a mouse again. You have only the heart of a mouse and I cannot help you."

Are you fearful—like the mouse? Well, just stop to think: had the tiger been turned into a hunter, he would have been beset by another multitude of fears—fears like the ones you and I know. Perhaps he would fear his wife's opinion or what the neighbors might say; perhaps he would fear disease, poverty, unhappiness.

Jesus understood human fear two thousand years ago and He gave a remedy that is as effective today as it was when He lived on earth. But most people are too lazy to try it! Jesus said, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

People who pray for the healing of a certain disease seldom realize that they are not sincere in their prayers. Actually they are asking that the symptoms of fever, headache, stiffness, pain, or some other discomfort be removed from their bodies without their

having to make the effort to change their thinking; without their having to seek the Christ, the source of health, within themselves. People who want to be relieved from the pangs of poverty are not always willing to give in order that they may receive—not even to the extent of giving a thought of abundance and a thought of thanksgiving to God for the abundance of His love in sending Jesus to show us the way. Through praise and thanksgiving, the capacity of the heart can be expanded to hold the abundance of God. Too often, though, people who want ease, security, and happiness for themselves simply want the "cat" killed. They do not want to be bothered harmonizing themselves with the situation, which would necessitate taking time out from their activities to seek the Christ and His kingdom within themselves.

In other words, many people are so satisfied to have a fearful heart—the heart of a mouse—that they prefer to "enjoy poor health" rather than to seek the spirit of health within themselves. They would rather be poor than to inaugurate a new attitude of mind where complaint would give way to gratitude; they would rather be unhappy than to try to forgive their enemies. Any healing they experience is only temporary, and they eventually return to their former state.

Yet, the way out of trouble is straight and easy, and the traffic lanes are well marked. "Seek ye first his kingdom." This is the "secret place of the Most High"; this is the secret place within the self, where one may retire to contemplate the omnipotence of God. In fact, one must retire to this secret place sev-

eral times each day to think upon God's goodness, to affirm His omnipresence, and to companion with Him in thought in order to come to the realization that His kingdom is here and now.

Try it. Think of the omnipotence of good in your life and affairs. Within you is your source, your strength, your guidance, which is God—perfect life, complete wholeness, and the law of abiding good. Seek His righteousness or the right use of His kingdom (those gifts within you), and every trouble falls away. You need not seek any one good thing, because in Him you find all good things—omnipotence, omniscience, omnipresence. Wherever you are, God is and all is well with the world. Hold to the thought of perfect life within yourself, to complete wholeness in body and affairs. Know that the one presence and one power in which you live, move, and have your being is infinite good.

A realization of perfect life as the source of our being necessarily lifts us out of sickness into health. A realization of complete wholeness lifts us out of any situation of apparent lack—be it money, position, housing, friends, insight. A realization of abiding good in our life lifts us into the presence of God. These are the things "added," which every seeker finds. A spiritual realization comes as the result of prayer and meditation, as the result of faithfully and constantly affirming and knowing ourself to be one with God.

The question is not simply, "Are you a man or a mouse?" but are you willing to be a "mouse at heart" when you are actually the child of the King, the son of God?

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 7, 1951

UNITY SUBJECT—*The Foresight of Faith.*

INTERNATIONAL SUBJECT—*Abraham, a Pioneer for God.*—Gen. 12:1-9; 13:14-17.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said,

Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward:

15. For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered.

17. Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

GOLDEN TEXT—*He looked for the city which hath the foundations, whose builder and maker is God.*—Heb. 11:10.

SILENT PRAYER—*I await patiently the realization of my hope, knowing that it depends on the constancy and intensity of my faith.*

The name Abram means "father of exaltation," and metaphysically it represents the faculty through which we have faith in the invisible. We gain God consciousness through concentrating our faith on God. This practice increases in us the power of the mind to use divine ideas. Through faith we substantiate our hopes and desires, but whether we do so immediately or later depends on the quality of our faith and its steadfastness. If our faith is in God today and in chance or luck tomorrow, we

need not expect quick realization of our hopes; for faith must be constant.

"The land that I will show thee" represents the new concept of substance that the spiritually quickened man discerns when he is stirred to religious activity. One need not travel afar to reach this new concept of substance; for, as the assurance of spiritual reality, it comes to everyone who obeys his higher impulses. We travel mentally by abandoning the sense consciousness in which we have hitherto lived ("Get thee out of thy country"), by dropping from our thoughts everything related to us through the senses ("thy kindred"), and by becoming spiritually active. The name of Terah, the father of Abram, means "loitering" and represents a state of spiritual inactivity. "Thy father's house," as used here, symbolizes spiritual inaction.

When the light of understanding and intelligence (Ur of the Chaldees) illumines man, he attains an exalted state of mind in which trust is lifted up in his consciousness and he is inspired by a desire to go forward to fuller enlightenment. This state of exaltation is represented by Haran ("elevated, exalted"), where Terah stopped with Abram and the rest of his family on their journey to Canaan. Terah first conceived of the migration from Ur to Canaan, but he interrupted his journey to dwell in Haran and he died there, never having reached Canaan.

Faith is the surest cure for habitual inaction. To go steadily forward toward the realization of our highest ideals requires our undivided concentration. Faith translates steadfastness into attain-

ment, and in the process faith itself is increased. "I will make of thee a great nation, and I will bless thee, and make thy name great." Only those ideas in which we have faith ever reach complete expression. Every idea prospers in which we put something of ourself in faith. "In thee shall all the families of the earth be blessed."

To realize the joy of achievement in the realm of Spirit, we must obey our spiritual leadings. We cannot exercise in any other way the dominion we were intended to have in the beginning. Acting on divine guidance may impress those in sense consciousness as being chimerical; nevertheless, it leads to true satisfaction and peace. "So Abram went . . . and they went forth to go into the land of Canaan; and into the land of Canaan they came"—faith achieves its objective!

In our religious activity we arrive at the place where we must deal with the elemental life forces in the subconsciousness. These forces are represented by the Canaanites whom Abram found "in the land" that Jehovah had promised him. In order to realize dominion over every living thing that moves upon the earth, as God commanded man in the beginning, man must dominate his own subconsciousness, out of which come the issues of his life. The sense nature (Canaan, "lowland") is given over to materiality, but we reclaim it through faith in the enabling power of Spirit. In the beginning, the seeming difficulty of the task burdens our thoughts. Shechem, the name of a place where Abram came in his journeying, means "a burden." When we have this consciousness, the way to dominion is

found in a teachable state of mind, which Abram possessed in abundant measure. "The oak of Moreh" was in Shechem. Moreh means "teacher, prophet," and symbolizes a state of mind receptive to Truth.

Constructive methods characterize this state of mind, proving our contact with the divine in consciousness. Constructive thinking brings a realization of protection and strength (oak tree). Abram built an altar unto Jehovah in Shechem and lifted up his soul there in aspiration and prayer. That he freed himself of all consciousness of burden in the task he had undertaken is clear from the renewed promise he received there from Jehovah. The Father told him that the land was to belong to Abram and his descendants.

The spiritualizing of the subconscious forces is not completed in a day. A man may be outwardly at peace and conscious of God, but his subconsciousness may be in a confused and disorderly state. The thoughts and motives that rule us are so deep-seated that we are often unaware of their existence. Abram moved from Shechem to a mountain east of Bethel ("house of God"), with Ai ("heap of rubbish") on the east. The east represents the within, and the deep inner self may seem but a heap of rubbish out of which neither order nor benefit of any kind can be realized by man until he takes the task resolutely in hand. As soon as he is willing to give up the lower for the higher, the personal for the impersonal, the human for the divine, he brings order out of inner chaos. Abram built an altar between Ai and Bethel where his tent had been "and

there Abram called on the name of Jehovah."

Lot ("hidden, concealed") represents the subjective or negative side of faith. To be substantial, faith must become objective. Abram, the expanding of faith in consciousness, must be separated from Lot, the negative side of faith, before we can realize the full extent of our powers. Once we have put aside all faith in negation, we see that whether we look up or down (northward or southward), inward or outward (eastward or westward) we can direct our life and realize our highest hopes through integrating all our powers.

QUESTIONS

1. What is the meaning of Abram, and what does he represent in us?
2. What does "the land that I will show thee" represent?
3. How does one overcome habitual inaction?
4. Explain the symbology of the Canaanites "in the land."

Lesson 2, October 14, 1951

UNITY SUBJECT—*Spiritualizing the Intellect.*

INTERNATIONAL SUBJECT—*Jacob Receives the Promise.*—Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, be-

old, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, nd thou shalt spread abroad to the west, and to the east, nd to the north, and to the south: and in thee and in ay seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into his land; for I will not leave thee, until I have done hat which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, urely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is his place! this is none other than the house of God, and his is the gate of heaven.

18. And Jacob rose up early in the morning, and ook the stone that he had put under his head, and set it p for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: ut the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be ith me, and will keep me in this way that I go, and will ive me bread to eat, and raiment to put on,

21. So that I come again to my father's house in eace, and Jehovah will be my God,

22. Then this stone, which I have set up for a pillar, hall be God's house: and of all that thou shalt give me I ill surely give the tenth unto thee.

GOLDEN TEXT—*Behold, I am with thee, and will eep thee withersoever thou goest.*—Gen. 28:15.

SILENT PRAYER—*In the consciousness of the divine presence, I am one with God in spirit, soul, nd body.*

When we look to Divine Mind as our sole

guide we develop our faculties in an orderly manner. When for any reason we fail to seek this inner wisdom the result is a disorderly development.

Jacob means "supplanter" and represents the mental forces which should direct the physical body (Esau) in all its acts. According to divine order Jacob should have been the first-born—we should think before we act—but we find that people, as a rule, do not reflect and then act. Especially is this true among people who are in the early stages of their race journey.

In his immature consciousness the natural man is moved by desire and not by rational thinking; he seeks to satisfy appetite, regardless of the higher law. Esau sold his birthright for a mess of pottage. Rebekah (the soul) loved Jacob (the understanding), and through her efforts he received Isaac's blessing. (He took precedence in the consciousness.) Then he gained a fuller comprehension of God and of nature.

Esau was a hunter; he represents animal desire and its fulfillment in the physical. But when Jacob (understanding) takes the ascendancy, there is a complete change. Jacob "went toward Haran." (Haran means "spiritual enlightenment," "mountaineer.") The significance of Jacob's journey toward Haran is as follows: As we attain a higher or a more exalted state of mind, Truth is lifted up in our consciousness and we are strengthened in our determination to go forward to fuller spiritual enlightenment and upliftment.

In his journey Jacob came to "a certain place and tarried there all night, because the sun was

t; and he took one of the stones of the place, and
ut it under his head, and lay down in that place
sleep." This incident signifies that while we are
ving an experience that is leading us to a new
d higher state of consciousness we may not un-
rstand it at the time. We have no light on it ("the
n was set"); but, like Jacob, we tarry in medita-
n in the darkness, and in the subjective conscious-
ss (dream) ideas of Truth (angels) come to us.

Jacob's act of putting a stone under his head
nifies the placing of understanding where it may
ravel the meaning of matter and material condi-
ns. In the very midst of seeming materiality and
rkened understanding, the visions of the night re-
ul a ladder leading from earth to heaven, with
e angels of God (spiritual thoughts) ascending
d descending upon it. The ladder represents the
p-by-step realization by which we assimilate the
ine ideas of Truth, which come to us from Je-
vah. Jehovah promised the land to Jacob and his
d and assured Jacob of His presence and power.
ehold, I am with thee, and will keep thee whither-
ever thou goest, and will bring thee again into this
d; for I will not leave thee . . . And Jacob
aked out of his sleep, and he said, Surely Je-
yah is in this place; and I knew it not."

When divine wisdom reveals to us that our body
"none other than the house of God," we are
aid at first. We shudder to think that we have
owed the Father's house to become "a den of rob-
s," which happens each time we allow the per-
nal self to come between the soul and its spiritual
nterpart and to interpose its selfish desires.

To realize that the body is "the house of God" is to feel the full sense of responsibility for its care. "The gate of heaven" swings from the physical consciousness to the inner realm of mind; and it, too, is hinged in the physical life of man. Through this gate we go in and out and find pasture: meditation and prayer on the inner side of consciousness; activity on the outer or physical side. Both the mental and the physical realms of life fall within the scope of Divine Mind.

When the intellect awakes from the sleep into which it falls after the exhaustion that follows the usurping of the bodily powers, it becomes aware of the existence of a realm that, until then, it has been unaware of. The omnipresence of the higher powers then becomes an accepted fact of existence.

QUESTIONS

1. What is the significance of the name Jacob (the "supplanter") with respect to Esau (the first born)?
2. Why do not the majority of people habitually reflect before they act, instead of acting on impulse and reflecting afterward?
3. What is the significance of Jacob's dream in Bethel?
4. What does the ladder represent? What does "the house of God" represent?
5. Why is "the house of God" called "the gate of heaven"?

Lesson 3, October 21, 1951

UNITY SUBJECT—*Spiritual Ideas and Sense Consciousness.*

NTERNATIONAL SUBJECT—*God's Overruling Providence.*—Gen. 47:1-7; 50:18-24.

1. Then Joseph went in and told Pharaoh, and said, fy father and my brethren, and their flocks, and their erds, and all that they have, are come out of the land f Canaan; and, behold, they are in the land of Goshen.

2. And from among his brethren he took five men, id presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What is your cupation? And they said unto Pharaoh, Thy servants e shepherds, both we, and our fathers.

4. And they said unto Pharaoh, To sojourn in the nd are we come; for there is no pasture for thy servants' ocks; for the famine is sore in the land of Canaan: ow therefore, we pray thee, let thy servants dwell in e land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy fa- er and thy brethren are come unto thee:

6. The land of Egypt is before thee; in the best of e land make thy father and thy brethren to dwell; in e land of Goshen let them dwell: and if thou knowest y able men among them, then make them rulers over y cattle.

7. And Joseph brought in Jacob his father, and set m before Pharaoh: and Jacob blessed Pharaoh.

18. And his brethren also went and fell down before s face; and they said, Behold, we are thy servants.

19. And Joseph said unto them, Fear not: for am n the place of God?

20. And as for you, ye meant evil against me; but od meant it for good, to bring to pass, as it is this day, save much people alive.

21. Now therefore fear ye not: I will nourish you, d your little ones. And he comforted them, and spake ndly unto them.

22. And Joseph dwelt in Egypt, he, and his father's use: and Joseph lived a hundred and ten years.

23. And Joseph saw Ephraim's children of the third

generation: the children also of Machir the son of Manasseh were born upon Joseph's knees.

24. And Joseph said unto his brethren, I die; but God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

GOLDEN TEXT—*We know that to them that love God all things work together for good,* even *to them that are called according to* his *purpose.*—Rom. 8:28.

SILENT PRAYER—*Seeing with the eyes of Christ, I behold the good only and am able to bring what I behold into manifestation.*

The involution of a high spiritual idea is portrayed in the story of Joseph in Egypt. This idea attracted like ideas (Joseph's relatives), and these were greatly multiplied in the subconsciousness (Egypt). It is estimated that in some three hundred years the number of Children of Israel in Egypt increased from about seventy to many times that number. This growth represents the development of thought in consciousness when it has Truth as its foundation.

The words Canaan and Egypt represent two aspects of substance in consciousness. Canaan represents the invisible substance that interpenetrates all bodies; Egypt represents the solid form perceived by the senses. The mental faculties (the sons of Jacob) inhabit first the invisible substance, then the visible. Thoughts are first made manifest in the invisible substance and are then projected into visibility.

Anyone who is ignorant of the creative laws of thought and of the powers of his mind is basically

aterial in his thought and action. The imagination Joseph), more than any other faculty, enables us o recognize the invisible. A materialistic approach o life leads to a famine of ideas. The famine was in all lands," including Egypt, which was ruled by oseph, but "in all the land of Egypt there was ead," because Joseph had prepared for the famte.

The most highly developed collective state that en can realize is a state of unity or conscious onesss. This is typified by Goshen ("drawing near"), hich was "the best of the land" of Egypt. Joseph aced his father and his brothers in Goshen and ourished . . . all his father's household, with ead, according to their families."

In order to see ourself as one with all, we must ve imagination; for it is through imagination that have intuitive sympathy and understanding. As ng as Joseph lived, the Children of Israel remmred God and worshiped the one God. It was only ter his death that they became partially submerged sense consciousness and learned to worship the lden calf. Had the Children of Israel gone back to naan as soon as the seven years' famine ended, ey would not have fallen into idolatry; but Joh's work was in Egypt, and he kept them with m.

The main work of the constructive imagination sense consciousness is the nourishing of all the culties and powers with the substance of Truth. e constructive imaging power sees good in the bstance in which it deals, and the steady, continued ing of good brings it forth into visibility in the

realm of form, into outward expression.

Joseph's brothers were shepherds. They symbolize the mental faculties in us that guard and tend the thought aggregations (flocks and herds) that pertain to vitality. Pharaoh asked that the brothers be made "rulers" over his cattle. When the mental faculties evolve into a material realm of consciousness, they must take dominion over the animal thoughts and tendencies and lift them up. Cattle represent physical strength, and this, like all our other powers on the natural plane, must be spiritualized. The spiritualizing or transmuting of this quality is attained by right thinking or by controlling our thoughts of reality (the Israelites).

"God will surely visit you, and bring you up out of this land." When God visits us, we begin to dream of a redeemed body, and we work to re-enter the Promised Land. If we can see Truth as vital and applicable to ourself, we behold the Christ perfection in ourself. Otherwise, we experience difficulty in realizing the redeemed body. Whereas before we were welcome guests, nurtured and cared for, God now visits us in afflictions, and we become slaves in Egypt. We grow mentally dull, our imagination becomes dormant (Joseph dies), and our dreams remain unrealized. In order to avoid afflictions and enter into our divine heritage, we must behold the Christ in ourself and in everyone else.

QUESTIONS

1. What does the growth in number of the Israelites in Egypt represent?
2. What two aspects of substance are represented in this lesson?

3. How is unity or conscious oneness denoted?
4. Does imagination, when creatively used, lead to intuitive sympathy and understanding?
5. How is good brought into visibility in the realm of form?
6. In this lesson, what represents physical strength, and how is it to be dealt with?
7. In order to enter into our divine heritage, how must we use imagination?

Lesson 4, October 28, 1951

UNITY SUBJECT—*The Bondage of Sense Consciousness.*

INTERNATIONAL SUBJECT—*The Disciplines of Adversity.*—Exod. 1:7-14; 2:23-25.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

8. Now there arose a new king over Egypt, who knew not Joseph.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10. Come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

13. And the Egyptians made the children of Israel to serve with rigor:

14. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service

in the field, all their service, wherein they made them serve with rigor.

23. And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25. And God saw the children of Israel, and God took knowledge *of them.*

GOLDEN TEXT—*Be strong, fear not: behold, your God will come . . . and save you.*—Isa. 35:4.

SILENT PRAYER—*Our light has come, and the glory of Truth is now made manifest to us.*

As long as we keep our imagination active and look upon material things as media through which spiritual ideas are given expression, we remain free from the grip of materiality. In the midst of darkened Egypt, where materiality was enthroned, Joseph used his insight and understanding to rise from slavery to a position of authority and power. Thus, we as individuals may rise out of bondage to material thoughts and conditions and realize true inner freedom.

The race is slow to give up material ways of thinking and living. Hence, today many countries are living under the tyrant's heel and crying to God for deliverance as did the Hebrews. Many people know that peace is the product of love and understanding rather than of violent conflict. However, they despair of developing these two faculties in time to influence the outcome of the struggle and they indorse the policies of their governments, even

hough these may end in all-out war. At the same ime, they co-operate in their efforts to neutralize he forces of greed and materiality.

The Children of Israel represent religious houghts or tendencies, and Pharaoh represents the ntire body consciousness. He may be said to repre- ent also the race consciousness, to which all are ubject except those who have been quickened by pirit to follow the inner leading of divine law. Our spiritual thoughts (Children of Israel) find o sustenance in the body consciousness (Canaan in ime of famine), but when they are allowed to ultiply in the subconsciousness (Egypt), lacking ne directive energy of the imaging power (Joseph), ney lose the freeing quality of understanding and egenerate into religious superstition, bigotry, and lind groping (become slaves in Egypt).

Religious superstitions and bigotries gain great rength from feeding on the substance of the sub- onsciousness. "Behold, the people of the children f Israel are more and mightier than we." The re- gious wars of the distant past were as cruel and s vengeful as those of later ages. The race mind olds most persons in its power, and they cannot eak away and learn the truth as it is found in Di- he Mind. It is only as we learn to glory in the light nd understanding of Spirit that we cast off the ackles of ignorance and prejudice and stand erect nd free. Then can we go back into the body con- iousness (Canaan) and restore divine order there.

Leaving sense consciousness for spiritual con- iousness may be a long, discouraging process or may be a quick and easy transition. The length

of time required for the change depends on the strength of our realization. The word of God is "living, and active, and sharper than any two-edged sword" when we use it in faith and with a realization of its power. It may be instantaneous: "He spake, and it was done." Or we may prolong the process indefinitely by faintheartedness or doubt. The Children of Israel cried for deliverance for more than forty years! The race thought excuses this failure of understanding by such phrases as "in the fullness of time," "when the time was ripe." Timelessness knows no such terms. Time does not have to ripen when consciousness of realization is complete. The only time, then, becomes the now. "Before they call, I will answer; and while they are yet speaking, I will hear."

If true believers everywhere were fully aware of the power of the creative word and had complete, unshakable faith in it, they could unite in praying for peace with such power that peace would come at once. Force settles nothing; it merely shifts the alignment of the combatants. Spiritual consciousness can work out a just and lasting settlement of race problems and differences even while the believers in force are trying to impose their will.

Great loss of life and equipment, the conquering or losing of vast territories are not essential to the establishment of peace. Cain's way of settling differences has been given a thorough trial, and the results serve as a warning against its continuance. We can come out of our bondage to the idea of force when we will and establish the reign of peace with righteousness.

QUESTIONS

1. How may we as individuals rise out of bondage to material thoughts and conditions and realize inner freedom?
2. Of what faculties is peace a product?
3. What two names represent the body consciousness in this lesson?
4. How can we cast off ignorance and prejudice in matters of religious faith and be free?
5. What governs the length of time we require to cast off sense consciousness and enter into spiritual consciousness?

Like a Pen

Like a pen within Thy fingers
I would move
Across the page of life with gracious
Ink of love,

Letting Thy message flow through me,
Line on line;
Rejoicing as my quickened will
Bends to Thine;

Feeling a surge of strange new gladness,
Hour by hour,
That quietly propels me forward
With strange new power.

—*Marie Barton*

Silent UNITY

The glory of the Lord is awakened within me, and I walk in the path of light.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I FEEL THAT I should write to thank you for your ayers and encouragement in the case of my nephew, ho suffered a heart attack about a year ago. I asked ou to pray for his recovery and ability to go on ith living, as he carries a heavy load. He recovered id is able to be around, but the doctor said, "No ore work." That is pretty hard for a man who eds to keep going. We prayed that a way might opened for him. He is a land surveyor by trade, nich often requires much tramping about taking easurements, and so forth. Well, he had to stop at, but a young man came to him who could do measuring and was glad for the work; so my phew took him on, and he does the going about ile my nephew works with the plans, lines, and eds.

Then too, my nephew has a gift for writing her fantastic stories about our native province, ch its many queer names. A friend interested in lio got an audition for the stories; they were oadcasted and enthusiastically received, and are w to be published. We think and hope it will be

an opening for further writing, and the easier work will ease his burden. We feel that our prayers have been abundantly answered, and hope you will give him your blessing.—*S. P., New Brunswick.*

Filled with Plenty

I WROTE to you regarding my employment situation, asking your prayers and indicating that I was ready to do God's will whatever it might be. Two days after I mailed my letter to you things began to happen; first, a friend casually mentioned a prospective vacancy in her organization, which interested me. I told her the job appealed to me, and she carried on from there. The next week I was approached about the position, and the week following I was given a fine offer; more responsibility, some supervision of personnel, and a substantial increase in salary. It is just the kind of job I have been wanting to do and in the same line of work. I have been wanting to make the change from secretarial work to administrative work and now, through prayer, I have been given my opportunity.—*M. E. M., New York.*

I CONTACTED you for assistance in helping me to find my right place of employment. Immediately afterward, I obtained work in a field in which I had had considerable experience, and I have done well. Lately, my wife has written to you on several occasions asking your help for me in obtaining a position of higher standing with this same company. A vacancy did occur, and I was elected to fill it. I now have a much better position and a secured future.—*J. M., California.*

He Shall Have Abundance

THIS LITTLE prosperity bank and my daily deposit nd affirmation have come to be as much a part of ny life as food and drink. I never want to be with- ut a bank. It has been a great help to us, and life as been much pleasanter and more prosperous for s since I have used one.—*Mrs. O. M., Indiana.*

BECAUSE tonight I feel particularly thankful, I am eturning the contents of my prosperity bank and sking for another.

I am thankful for a promotion to a new position, or healing from a recent illness, and for a happy xperience that has come to my daughter, and so, o me.—*F. H. C., Utah.*

I Am the Light

EACH WEEK I have to write a radio script. I have een doing this for fourteen years. But sometimes hen it seems that my thoughts just will not come, get nervous and fussy. At such times, I drop my ands from my typewriter, close my eyes, and ask od for peace and quiet in my mind, for clear houghts, and for freedom from tension in my body. Never has this prayer failed. In just a short while, I pproach my script happily and feeling relaxed, nd my ideas fairly tumble over one another.—*Mrs. . G. F., Arizona.*

My Help Cometh from Jehovah

WE ARE very fortunate and blessed to be able to get egularly from month to month such wonderful help

as we receive from your different magazines. We give thanks continually for the wonderful work Unity is doing. We bless you, and also ask the Father to bless and prosper you abundantly.—*S. A. K., Canada.*

MY WIFE has been receiving *Weekly Unity* and *Daily Word* for several months. They have been a wonderful help to both of us in readjusting our home lives and in giving us more happiness together than we had thought possible during our twenty-seven years of marriage.—*L. A. B., Illinois.*

PLEASE RENEW my subscription for UNITY magazine. I'm working as a nurse at the local sanitorium and work on night duty often. Whenever possible my UNITY magazine fills in the quiet times. It is always in my purse waiting for those lovely moments of meditation.—*Mrs. B. B. G., Missouri.*

He Is My Refuge

I CAN'T find words to tell you what your *Daily Word* and your morning messages on the radio have done for me.

Five years ago, I was a lost, unhappy person. My father had died suddenly, my mother had suffered a complete breakdown, and in assuming entire responsibility, I had given up my work to care for her. I had lost my home and everything I had built up.

Then Unity came into my life. I hadn't been resentful, having had a philosophy of my own about

ıe workings of God. But your radio voice gradually ade each succeeding day a little easier, more un- erstandable. A friend subscribed for *Daily Word* ır me, and little by little, as my faith grew stronger, ings began to open up almost miraculously. The ght of Truth didn't shine on me overnight. It was long, slow process of development. I still ex- rience an occasional unintended backsliding, but e knowledge that even a mistake can be meta- ıysically constructive has strengthened me still ore.

Also, the awareness of God in me has cleared a physical condition that was heading me toward e hospital. Looking back, I can see that every happy circumstance was merely a step that brought e closer to my objective, the only real Truth.

I am back at my typewriter again, and have just monstrated my faith in God's abundance by sell- g two radio scripts. The way is open now.—*B. California.*

Father, I Thank Thee

A FEW MONTHS ago when I was looking for a place move to, a friend of mine wrote you requesting ayer for me. You immediately sent me an affirma- n and a *Manual of Prayer,* which has since been inspiration to me. While I never did find a place go to, something even more wonderful happened. e owner decided that he did not want our apart- nt after all, so we are permitted to live on where are. I can't tell you how grateful I am to you your help.—*Mrs. R. W. H., Ohio.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globé—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 800 Orange
Pomona—Pat Cain, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stenen, 1019 De Garmo
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pin
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 La fayette
Santa Ana—Myron & Estelle Key, 201 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Riversi
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweed
Stockton—Grace Swannell, 48 W Poplar
Studio City—Herbert J Schneider, 1233 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Engl Hall
Watsonville—Alice Hopkins, 31 A Madis
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Colorado Springs—Ann Winstead, 13 W Colorado
Denver—Alice Benson, Wilda bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfi
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winth
New Haven—Bonnie Adams, Hotel T

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Fo New Colonial hotel; Ann Sande 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Br way
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, W an's club; Maud Guitteau, Gover Club hotel
Ft Myers—Unity, 829 1st
Jacksonville—Wm & Bonnie Gree Lomax at May
Lakeworth—Maud Guitteau, 9 S highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Or
Pensacola—Eva Rosencrans, 114 W Ga

d—Carolyn Parsons, Valdez hotel
ta—Dorothy Roy, Woman's club
ersburg—Louise Beaty, 801 6 ave S
)—Ruby Wagner, 626 No B
Palm Beach—Arthur Johnson, 423

GEORGIA

a—Kathryn Boyce, 684 W Peach-
; Mabel Butts (col) 382 Ashby NW

HAWAII

olulu—Marie Handley, 240 Lewers rd

IDAHO

—Christopher Scott, Pinney bldg

ILLINOIS

ington—Margaret Cain, 108 E Mul-
y
aign—Viretta Sutherland, City bldg
o—W I & Anna Hoschouer; 306 S
ash; Unity, 64 W Randolph; Janet
rdry, 410 S Michigan; Margaret
ey (col) 1129 E 45; Henrietta
en (col) 4307 S Mich
r—Hazel Erisman, 317 W Decatur
louis—Florence Schaefer, 656 N 79
on—Maud Kellogg, Evanston hotel
nville—Viretta Sutherland, Dunlap

n—Ethel Maguire, Central Com-
ty Church, 16th & Charleston
rd—Bernice Biggers, 115 S Regan
field—Eva Conover, 709 S 7th

INDIANA

ayne—Merton Thorpe, Court &

Unity, YMCA
nd—Margaret Cain, Masonic tem-

polis—Margaret Strahle, Claypool
; Frederick Andrews, 8 E Market

IOWA

oines—Betty Stitt, 3118 Grand
City—Mary Robinson, 236 Insur-
Exchange bldg

KANSAS

son—Nona Kerfoot, 316 W 15th
d—Harriet Pfouts, Jayhawk hotel
—Carl & Lois Moran, 3241 Victor

KENTUCKY

ke—Maebel Carrel, 1322 S 4;
Cox (col) 1233 S 16

LOUISIANA

rleans—Elois Echlin, 4370 Cleve-
Ruth Murphy, 3722 St Charles
port—Gilliam David, 721 College

MAINE

d—Unity, 562 Congress

MARYLAND

ore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

—John Baughman, 30 Huntington
dge—Edna Titus, 881 Massachu-

ter—John Baughman, Academy

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 903 W Kansas
Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—213 E Chestnut, Polly Weeks
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, 42d & Hamilton

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg

Paterson—Gladys Stevenson, 35 Church

Ridgewood—Louise Gerhold, YWCA, 185 Franklin

Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Buffalo—Lillian Matthews, Statler hotel

Elmira—Elise Rosenburg, 120 E Water

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns

Great Neck—Emma Jean Sartori, 73 Cutter Mill

Ithaca—Elise Rosenburg, I O O F hall

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, Lafayette & Chapel

Syracuse—Russell Kemp, 110 Onondaga A

Troy—Marian Hoagland, 50 2d

Valley Stream—Stella Wrenn, 145 S Franklin

White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Unity, 34 S High

Canton—Unity, 203 6th N W

Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, Sinton hotel

Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid

Columbus—Dale and Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Unity, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Joseph Jones, 2215 E High

Toledo—Wallace Tooke, 2749 Upton

Warren—Everett St John, 167 Main Ave S W

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg

Oklahoma City—Alice & Schuyler Cr... ley, Midwest bldg

Okmulgee—Ruth Jacques, McCullo... bldg

Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Ja... hotel

Pittsburgh—Andrew Carlson, 233 Ol...

PUERTO RICO

San Juan—Rafaela Melendez, Cond... ave 305 stop 17, Santurce

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15

Dallas—Ruth Gillespie, 2030 Comme...

El Paso—Mabel Peck, 1300 E Rio Gran...

Fort Worth—Ruth Johnston, Flati... bldg

Houston—Lillian Brass, 3500 Louisia... Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick b...

WASHINGTON

Bremerton—Marion Brown, 925 Pa...

Everett—Estelle MacPherson, 2609 W... more

Kennewick—Beulah Scott, Arrow G...

Olympia—Warren Meyer, YWCA

Pasco—Beulah Scott, 404 N 7

Seattle—Donald O'Connor, Arcade b...

Spokane—Herbert Hunt, 1124 W 6 av...

Tacoma—Warren Meyer, 1012½ A...

Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Kenosha—Lu Verna Bauer, 5902 8...

Mercer—Ella Beierle, Community h...

Milwaukee—Mae Lundahl, 1820 E N...

Sheboygan—Lu Verna Bauer, 1130 N...

CANADA

London—Herbert Nicklin, 324 Centr...

Montreal—May Duncan, Ritz-Car... hotel

Ottawa—May Duncan, Chateau Lauri...

Regina—Unity, Wascana hotel

Toronto—Mary & George Dunning, ... Masonic Temple, 5 Eglinton E

Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Easington Village—Thomas Merring... 11 Sea View, Co Durham

Carnarvon, North Wales—Dora John... Llanfair Hall

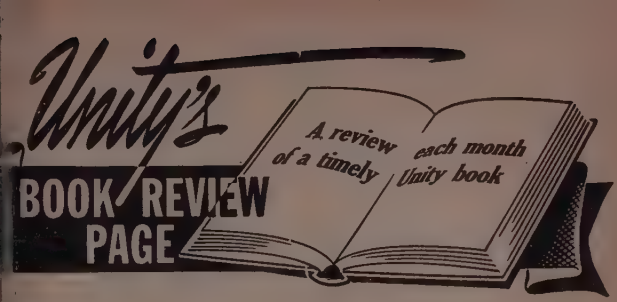
London—Ruth Hacking, 6 Stanhope ... race, W 2

Sunderland—Thomas Merrington, ... Durham

MEXICO

Mexico D. F.—Clara Kouns Lum... La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France; ... in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.



Talks on Truth

By Charles Fillmore

The title of this book by Charles Fillmore is a key its contents, for it comprises fourteen chapters or on talks, each complete in itself and each explain- some important phase of the Truth teaching.

One of the most interesting lessons in the book is one on "The Church of Christ." Here we find an ount of the influences that were brought to bear n the early churches, gradually robbing the doc- es of Jesus Christ of their real significance and sub- ating the "letter of the law" for the spirit. Mr. more says that the real church of Christ is not an rnal organization depending on dogmas and creeds an institution of the heart and mind, covering every artment of man's existence and entering into every r of his being. The author pictures a close rela- ship between God and man and declares that God ways within reach of every man, woman, and child, He loves to serve and to attend faithfully to the t minute details of His children's daily life.

(*Talks on Truth* is a $1 Unity book.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.0
	Favorite Unity Radio Talks	1.0
	God a Present Help	1.0
	God Is the Answer — *Dutch, English*	1.0
	Great Physician, The	1.0
	How I Used Truth — *German, English*	1.0
	Lessons in Truth — *English, German, Spanish, Russian, French, Dutch, Italian*	1.0
	Letters of Myrtle Fillmore	1.0
	Lord's Prayer, The — *German*	.2
	Lovingly in the Hands of the Father	1.0
	Mental Equivalent, The — *German, English*	.1
	New Ways to Solve Old Problems	1.0
	Whatsoever Ye Shall Ask	1.0
For Healing	Christian Healing — *German, English*	1.0
	Directions for Beginners — *Spanish*	.1
	Divine Remedies	.5
	Jesus Christ Heals	1.0
	Six-Day Healing Practice, A	.2
	Truth Ideas of an M.D.	1.0
	You Can Be Healed	1.0
For the Home	You and Your Child — *French, English*	1.0
For Prosperity	Both Riches and Honor — *French, English*	1.0
	Prayer in the Market Place	1.0
	Prosperity	1.0
	Prosperity's Ten Commandments	1.0
	Working with God	1.0
For Inspiration	Best-Loved Unity Poems	1.0
	Finding the Christ — *Russian, German, Swedish*	.5
	Have We Lived Before?	1.0
	Household of Faith, The	5.0
	Mightier than Circumstance	1.0
	Prayer Changes Things	1.0
	Sunlit Way, The	1
For Devotion	Book of Silent Prayer	.5
	Holy Bible, American Standard Version	6.0
	Effectual Prayer	1.0
	Silence, The	.5
For Advanced Study	Atom-Smashing Power of Mind	1.0
	Christ Enthroned in Man	1.0
	Know Thyself	1.0
	Metaphysical Bible Dictionary	5.0
	Mysteries of Genesis	1.0
	Mysteries of John	1.0
	Selected Studies	1.0
	Talks on Truth	1.0
	Teach Us to Pray — *French, English*	.5
	Twelve Powers of Man, The	1.0
	What Are You?	1.0
For Children	Crybaby Kangaroo (for ages 4 to 8)	.5
	Jet's Adventures (for ages 8 to 12)	.5
	Jet and the New Country (for ages 8 to 12)	.5
	Teach Me to Pray (for ages 4 to 11)	.5

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread	.10
Be at Peace .10	Land Is Bright, The	.10
Challenge of the Dawn, The .10	Life Is Consciousness	.10
Christmas Blessing .10	Mental Equivalent, The	.10
Christmas Spirit, The .10	Protecting Presence, The	.10
First Things First .10	Recipes for Living	.10
Gift Imperishable, The .10	Sanctuary	.10
God Bless Your Christmas .10	Song of Life, The	.10
God Is Blessing You Now .10	To Them That Ask	.10
Great Helper, The .10	Way of Faith, The	.10
	Where I Am King	.10

(Any 12 of these booklets $1. Envelopes included.)

NEWS from UNITY

gment Justice

you sometimes feel that are being misjudged eighbors, acquaintances, bers of your family, or with whom you live work? Are you criticized lamed for things un- ?

en you will appreciate r D. Hall's pamphlet *ment and Justice,* which you how to cope with problems and how to the friendship and ap- of those around you ut sacrificing your own ent ideals.

this pamphlet Mr. Hall offers his interesting and ble views on what is t by the term "judgment in the Bible, how the eous conceptions of n and hell as "places" ated, and reveals the ntening truth about only rdonable sin" is.

If any of these aspects of Christianity and religion have raised questions in your mind, to which you would like to have answers that "make sense," send 5 cents in coin or stamps to Unity headquarters for the pamphlet *Judgment and Justice.*

A Gift for the Shut-In

A friend in Jacksonville, Florida, sends us the following suggestion, which is such a fine one that we should like to pass it on to you. Mrs. S—— writes:

"I'm sending lots of my sick friends a copy of *Daily Word* instead of sick or shut-in cards, and I find it much better. I wish everyone had *Daily Word;* it's the most wonderful little magazine I have ever had."

Daily Word has many advantages as a gift for shut-ins. It contains a cheering, affirm-

ative message for every day of the month. Its pocket size and brief one-page lessons make it easy to hold and to read, and its strength-giving words do much more than advise the reader to "please

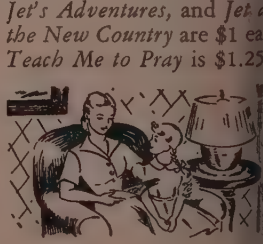
get well." *Daily Word* inspires anyone in need of healing with the truth that God is his health. The price of a single copy of *Daily Word* is just 15 cents; a year's subscription $1.

"Endow" a Children's Library

You may not be an Andrew Carnegie, but you can easily give boys and girls a library of their own as this beloved philanthropist did. How? By giving books to the children in your family and to the children of your friends on birthdays, at Christmas, and on other anniversaries.

Four books that make an ideal beginning for such a project are *Crybaby Kangaroo, Teach Me to Pray, Jet's Adventures,* and *Jet and the New Country. Crybaby Kangaroo,* by Georgia Tucker Smith, is a book of eleven read-aloud stories in rhymed prose that 4-to-8-year-olds love to hear again and again. It is amusingly illustrated in color by Lucille Morgan Ison and Mildred Gatlin Weber. *Teach Me to Pray* is a new type of storybook by Bill and Bernard Martin. Each story is illustrated in full color and is accompanied by a prayer that the young reader of 4 to 8 may memorize. *Jet's Adventures* and its sequel *Jet and the New Country* are pioneer stories about Indians and covered-wagon days, written by Bula Hahn for children 8 to 12 years of age.

Why not "endow" some child's library with one or more of these fascinating books? *Crybaby Kangaroo, Jet's Adventures,* and *Jet and the New Country* are $1 each; *Teach Me to Pray* is $1.25.



Fellowship in Unity Centers

Many cities in the United States now offer the fellowship of other persons in

l in Truth instruction. e than 200 accredited y centers have been es- shed since the beginning ne Unity movement, and y students living in these thus have opportunity

tend devotional services, ng meetings, and study s.

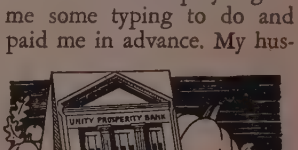
ne first week in October ally initiates the fall winter study classes in y centers. Classes are of- in *Lessons in Truth*, tian Healing, or *Talks Truth;* Bible Interpreta- and *The Silence*. Besides standardized classes, s are offered according needs of the respective os.

there is a Unity center ur city, plan to enroll in or more of the study s being offered this fall ake advantage of the op- nity for fellowship with persons interested in . You may obtain the ss of your nearest Unity by consulting the yel- ages of your local tele- phone directory or by writing to Unity headquarters.

Results with Prosperity Bank

It is always inspiring to us to receive letters from Truth students who have completed their first Prosperity Bank. The following letter comes from a housewife in Georgia, who writes:

"This is my first Bank and it certainly has been a wonderful experience. Our son's illness had drained us pretty badly financially, and the day the Bank came I had less than a dollar. I put in a dime and blessed it, and from that day I have been blessed in so many different ways. My mother sent me $10 in a letter. A former employer gave me some typing to do and paid me in advance. My hus-



band, who works on commission, has almost doubled his income for several weeks now, and we were enabled to get the good used car that we needed. The most blessed thing is seeing our son re-

covering so completely. Yes, God has blessed us, and I am so grateful. Please send me another Bank."

Have you tried the Prosperity Bank plan? You may do so by mailing the coupon on the last page of this magazine.

A Happy Three-Year-Old

Although *Wee Wisdom,* Unity's magazine for children, is recommended especially for boys and girls 5 to 13 years of age, many younger children are thrilled to receive it and to have the stories and poems read to them. The following letter was forwarded to us by a reader who sent *Wee Wisdom* as a gift and received this reply:

"Many thanks to you and your sister for sending my 'Candy' *Wee Wisdom!* She likes it so much, and is she a proud little three-year-old to have a magazine all her own! Her first copy is battered but still readable; and so far, 'Candy' likes the poems and paper dolls best. She tells all her friends she gets a magazine in the mailbox just like Mommy."

If you should like to bring joy to some youngster, *Wee Wisdom* is the ideal gift. Children love its gay and exciting stories and poems, activity and handicraft pages and pictures to draw and color. Published monthly, *Wee Wisdom* is $2 a year.

"Unity Viewpoint's" Words of Life

The mail received from the estimated three million listeners to "Unity Viewpoint," Unity's 15-minute radio program, indicates that the Truth message is reaching into the hearts of more people than ever before and bringing them—both literally and figuratively—words of life. One listener writes:

"I have been listening to your program for about a year now, and words cannot express my gratitude for the comfort and spiritual guidance I have derived from it. My only regret is that it is not on the air for more than just 15 minutes. A year ago I was on the verge of ending my life, for I saw before me nothing but bleak despair, but because of your inspirational words each morning I began to see a faint ray of light, and now, thanks to the mighty God, the future looks rich with promise before me.

"Unity Viewpoint" is kept on the air by your love offerings to the Unity Radio Fund.

FOUR FIFTY-CENT BOOKS FOR YOUR TRUTH LIBRARY

OK OF SILENT PRAYER

Compilation of Unity Prayers

This is a handbook of Unity prayers—morning and evening prayers, prayers for healing and prosperity, prayers of consecration and thanksgiving, table blessings, and Unity favorites such as The Prayer of Faith and the special house blessing.

YOU TITHE SO YOU PROSPER

Louis E. Meyer

In this book Mr. Meyer, the present minister to the Unity Society of Practical Christianity in Kansas City, Missouri, explains the benefits to be derived from sharing your substance in a free and loving manner and answers a number of questions about tithing.

VINE REMEDIES

Theodosia DeWitt Schobert

A book that will inspire you to seek the healing of every adverse condition through prayer and that will give you courage and confidence to persist in praying for bodily perfection.

SILENCE

V. Ingraham

You can receive strength and enthusiasm, fresh inspiration, and ideas through silent meditation. Your surest contact with God comes through the silence, and this book instructs you completely in its technique.

Each of these books is 50 cents.

ITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Make Your Dream Come True!

If in your heart you cherish a worthy dream, God wi help you to achieve its fulfillment. Every sincere, unsel ish desire that you have was implanted in you by you all-loving Father, who wants you to claim your good. S why wait longer? Begin now to make your dream com true! Let *now* be the time of your greatest demonstratio of God's love and abundance!

To make your dream come true, you can find in th Prosperity Bank plan just the guidance you need. It is daily program of realization that the Father's abundan is already yours. Each day, as you pray and follow t instructions that come with your Bank, remember to ble a portion of your material substance and place it in th Bank. The amount you save may be used to send UNI gift subscriptions to your friends, thus giving you a co venient way of sharing the truth of God's love with othe Use the coupon below to send for your Prosperity Bank.

Unity School of Christianity, Lee's Summit, Missouri

Please send me a Prosperity Bank and ask Silent Unity to p with me for a successful demonstration. I will use the drill se weeks and save $3 for the three UNITY magazine subscripti (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

Ideal for the Busy Person

WEEKLY UNITY!

EKLY UNITY, Unity's 8-page weekly periodical, is nned especially for busy persons. It specializes in articles t are brief enough to meet the time requirements of busy ders, and each article deals with some everyday situation t many persons have to meet.

. *TEACHES*—Besides its carefully chosen articles authors who inform and instruct in the Unity principles, EKLY UNITY teaches through the Unity interpretation the International Sunday School Lessons and selected erpts from the contemporary press.

. . . *GUIDES*—The column "Things to Remembered," by Lowell Fillmore, and the message m Silent Unity, which appear in each issue of WEEKLY ITY, guide the reader in right thinking and harmonious ing.

. . . *INSPIRES*—WEEKLY ITY contains such a clear presentation of the Unity teach- s that beginners can readily catch its inspiration. At the e time, it is dynamic enough to help advanced students.

Why not supplement your Truth reading with the encouraging and challenging messages of WEEKLY UNITY? Subscription price, $1 a year.

NITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
The Library
Evanston Ill U

The 23d Psalm

THE Lord *is* my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.